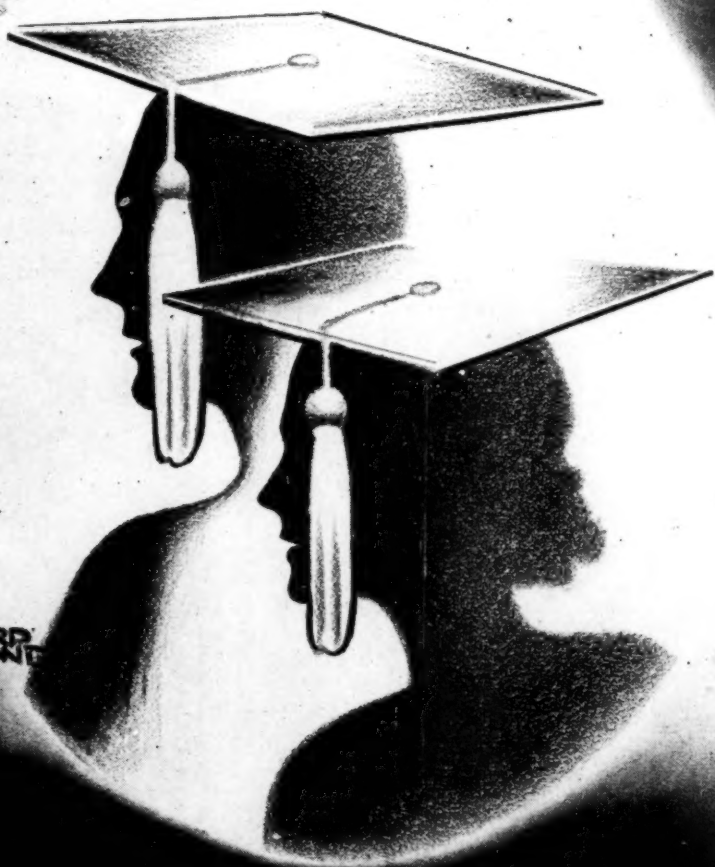


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# The Grail

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# The World We Face

## is

### The World We Make

**F**AVORED Youth of America: Never are the clouds in the sky twice in the same formation; never are the waves of the sea twice the same. In these manifestations of God's unlimited resources in nature we see a parallel to the changes in history and life. Not only has man progressed from the Stone Age through the Copper, Bronze, Iron, and Steam Ages, but after reaching the modern stage has passed through religious and anti-religious, rationalistic and materialistic periods. The twentieth century is bringing all of us to a new phase of man's life on earth, and only God knows what that may be.

**Y**OU young men and women are the recipients of a heritage some of which is good and some of which is bad. Some of the philosophies of your immediate forebears are not much help in shaping a better world. The religious revival that the Popes have promised is for you a means of hope. It is incumbent upon you to use the one against the other; to study the history of past generations and to single out the best that you find. Whether or not there will be another holocaust when the embers of the present one cool off will depend upon the attitude you take toward your obligations and toward the Christian principles of service to God and neighbor. One faulty cell can disease the body. Don't be such a cell.

**T**he enthusiasm of youth is a God-implemented quality and is placed in every young heart for a purpose. With the passing of the years too often this enthusiasm vanishes and in its place there grows a despair—a hopeless resignation to failure and to defeat. You have heard enough of the fatalism, of inevitable depressions and impending

ruin. Such things may come—but if they do, it will be only as the result of inactivity. Spirited youths, if properly instructed and directed, properly disciplined and encouraged, can avert even the inevitable. Hold on to that enthusiasm as long as you can. The same spirit you put into a football game or a jam session must be put into your study and your prayers if you are going to defeat Old Man Gloom.

**I**F YOU have read *Wake Up and Live* you will remember what Dorothea Brande says about wanting something and *getting* it. In this business of remaking a broken down world you are going to have to do some vehement wanting. Know what you want; set up a definite goal and go after it till you reach it. You may have to buck the line and buck it hard; you may have to face severe handicaps, but that is part of the game that is life. It is one game you *must* win at any cost. Hitch up your belt, pull down your cap, and in the words of Macbeth, "Damned be him that first cries, 'Hold, enough!'"

**B**UT YOU can't set out until you know your destination. Beating through a jungle is often a waste of energy and strength. Unless the lost man can keep his direction he will go about in circles. You have a place in the world; you have a mission to fill. It may be that your voice in Legislature is to announce the policy of equality of men, Indian, Negro, and White. Perhaps your medical knowledge will extend the span of human life or relieve the ills of millions. Whether you are to be a link in a family from which will eventually spring a great leader, or a priest or religious to guide souls from wrong to right and to eternal happiness, set your mind on it and work for all you are worth to attain

*Jerome Palmer, O.S.B.*

it. Rebuild the home, conquer divorce and race suicide, restore the family.

**Y**OUTH may feel like looking down contemptuously on the past. *Don't*. That generation was once youthful too. They had ambitions, and many a prospect was destroyed by unfavorable circumstances. It doesn't pay to be "cocky." There is much to be learnt from the advice and counsel of your elders. Seek their help. Some of them have been chosen to help you in this issue of THE GRAIL. Their wisdom is necessarily condensed here to a mere remark or two, but your parents, your teachers, your pastor, your friends, can always save you much unpleasant and costly experience if you go to them and with open mind weigh their suggestions. It pays to consult your elders.

**S**T. BENEDICT would tell you to pray and work. No saner advice could be given. Pray daily and pray earnestly for the light to dispel the shadowy gloom and to illumine the uncertain direction you are to take; pray, too, for the courage and strength to do what God wants you to do in the matter of a vocation. Always we must remember that a vocation is *not our choice* so much as it is *God's call*. Once we hear that call we must set out to work and sweat with these words ringing in our ears: "No one, having put his hand to the plow and looking back, is fit for the kingdom of God" (Luke 9:62). Ask God to show you your place in His eternal plan and then prepare yourself to fill it to the best of your ability. You make your own future. The world you face is the world you make.



## The Great Opportunity

By Max Jordan

**WE** ARE entering a new era. It is going to be an era of great and wonderful opportunities for true Catholics. Young women and young men of our faith ought to be full of hope and confidence that theirs will be a large share in building a better, a more Christian world. They ought to approach the great task with a humble mind, and with charity in their hearts.

The time has passed when the Christian religion can be called a failure. Christians, yes, some Christians individually may have been failures, in the sense that they did not take their religion seriously and did not apply its tenets to the practical tasks of everyday life. Those of us who have thus failed should strike our breasts today, in the face of a world disaster which could have been prevented, had modern society been truly Christian, and had we Christians lived our faith up to the hilt, so that by God's grace, it truly leavened the world.

Today the challenge of the Christian faith is more tangible than before, its potencies greater than ever. The idols of modern civilization are crumbling into dust, for no longer do we find so universal a reliance being placed on human progress; whereas the instruments devised by science

for man's uplift are gradually being revealed as tremendous liabilities when misused. Hence, it appears that human nature has not changed. Hereditary sin is still a fundamental factor in human life, as the war is bringing home to us daily with increasing clarity. Those who thought that a secular agnostic education could produce the perfect man, now find that evil is still a reality, and that man is lost without divine grace, a helpless bundle in the storm of destiny.

In such a chaotic world, however, Catholics need not feel lost. They should be conscious of their precious Christian heritage, of the possession of that truth which alone provides an answer for all the world's ills. But they must *possess it fully*, to provide solace for a derelict humanity longing for light and guidance. The collapse of false ideologies which have virtually dominated the past three centuries in the Western world has left a vacuum behind. Humankind has reached the end of a road. It will soon be ready for a new start, after discarding the gods of materialism, scientism, and misunderstood liberalism. It will largely depend on us Christians what kind of start this will be, and whether the vacuum can be filled with a new hope.



Young people are always inclined to be revolutionaries, to brush aside the past with its traditions. It is their privilege to try their hands at solving the problems of life and to face its tasks in their own way. Well, Christianity, too, is like this. It is revolutionary, in the sense that its tenets undergo the test of every new generation, while every generation itself must be tested in this test. Our modern generation thought it could get along without God. It even attempted to ban the Creator from the created world by shaping its own destiny in accordance with mere human standards. The Lord seemingly did not interfere. But now His children are learning their lesson through a tragedy of blood and tears. Perhaps through it they may soon be ready to return to the Lord Who is life and truth eternal.

So once again we are at the crossroads. A complete change must be accomplished by our generation, if it is to build a better world. The world we are now gradually leaving behind, discarding as a useless thing, was certainly far from Christian. *Mankind* had won it, but had lost its soul in the process. Now man is longing to regain that soul, yet scarce having the strength, scarce knowing how.

So Catholics face a grave responsibility in this emerging era. Ours is indeed a wonderful opportunity, but are we prepared for it? Is the message this chaotic, confused and despairing age seems ripe to receive, burning hot and clear in our hearts? Is Christian truth so completely a part of ourselves that we can pass it on to our fellow-men, become lay apostles at work-benches and office-desks, in lecture halls and sport stadiums?

As Mr. Howland Shaw, Assistant Secretary of State of the United States and President of the National Conference of Catholic Charities, declared in a recent address, "Catholics have the heavy responsibility today of throwing themselves into the thick of the present intellectual struggles. For," he said, "in a world facing chaos on the ideological front, Catholics have an intellectual responsibility, not only to learn their religion but to think it through, to think it deeply, to think it unconventionally, to think it in the light of a comprehensive and an accurate knowledge of modern problems and modern thought." He went on to say, "that task has been performed by Catholics in other countries, notably in France. But it is not an easy task for Catholics in this country. We have had other things to do, other, and (at the time) obviously pressing problems to face, with the result that the intellectual life of Catholicism has often had to be neglected, and we tend to be stiff, fearful and circumscribed in the intellectual expression of our re-

ligious convictions, particularly when we find ourselves in non-Catholic circles. We have learned stock replies to stereotyped difficulties and objections—too often difficulties and objections of days gone by. Too often we tilt against windmills and forget that the world has changed."

In past years of peace—and, of course, years of peace will return—it was an apparently widespread conviction that young men and women entering into business or the professions would be handicapped, if they were not only believers in, but also doers of the Word of God. There were those who subscribed to the idea that religion was a strictly private matter which did not belong in the same sphere as business or other public affairs. And, of course, there were those who actually regarded believers in God as "backward" and "reactionary" people not to be taken seriously.

Surely, this is no longer true, particularly in these United States, the blessed land where the Four Freedoms could be proclaimed as our national watchword, those freedoms whose very foundations are Christian, in conception as well as in practice. So today we are beginning to reap the harvest, undeservedly no doubt, of the seeds sown by the martyrs of our age, the Christians who suffered (and still suffer) brutal persecution at the hands of the totalitarian tyrants. These Christians were the only ones who had the moral courage to stand uncompromisingly in opposition to racial and economic and nationalistic paganism. Through them religion has once more manifested itself as a force of the spirit against which "the gates of hell shall not prevail."

In other words, religion has again made the front pages. The Christian message is being heard, and heard eagerly. Is it not clearly incumbent upon us Catholics to "make the message stick?" Do we know how? Do we know enough to stand up for our convictions, and by living up to our convictions to convince others? No matter what answer we provide to this question, it is obviously a primary task for young men and women who want to be true sons and daughters of the Church to acquaint themselves with their faith, in its fullest and deepest meanings.

Catholics in America are mostly the descendants of poor immigrants. They do not have the tradition behind them of which Catholics in the Old World are justly proud. Our educational centers were built and maintained at great sacrifice in this country's pioneering stage. Had not the Catholic people supported the Church with so magnificent a spirit, it would not be able to exert the influence for good it commands in public life today.

However, the time is fast approaching when American Catholics must take their full share in solving the huge postwar task our nation will be facing. This presupposes that they are properly equipped, not only in the field of vocational training, but also with a full knowledge of the practical implications of Catholic teaching. We should not leave it to our clergy alone to provide the answer to the problems we shall be facing. Young men and women who will soon be in the forefront of public life; and those returning from the battlefields as well as those now of school age, will be the nation's leaders of tomorrow, called upon to be new pioneers—*pioneers of the faith*.

Unless the Christian formula is applied to the solution of postwar problems, we have no reason to look hopefully to the future. But in order to apply that Christian formula, we must understand it properly, then *live it fully*. Too often are Catholics satisfied to comply with their ordinary duties as members of the Church, limiting themselves to the bare essentials of belief and practice. And Catholic youth, setting out to conquer a new world for itself, a world which will be different from—and let us hope, better than that of their elders—ought not to remain isolated behind such barriers of self-sufficiency. Our young men and women must be crusaders with all the energy of their youth.

Pioneers and crusaders! Is not that an assignment to tempt the idealism of youth? "Success in politics is not material power nor material wealth nor world domination, but the achievement of the common good, with the conditions of material prosperity which it involves," said Jacques Maritain, the great French Catholic philosopher. There could be no more realistic philosophy, and it is one which ought to permeate our business world, our entire public life. It is for the oncoming generation to prove this a practical as well as necessary objective.

Nor should Catholics suffer any longer from a so-called inferiority complex, as far as the Faith is concerned. We ought all to be fully conscious of its grandeur, its glory, its rich promise for our time. And that very consciousness ought to make us feel strongly the obligation of being worthy of it, so that we approach our tasks in life with a full realization of the true vocation that is ours. The acquisition of wealth, mere technical proficiency, success in social and political life should not be our primary aims. We must set the pace for the coming era by stressing the spiritual aspects of all the issues in human life, by demonstrating our conviction that life is not encompassed within the ephemeral realm allotted to us on earth, but ex-

tends into the eternal spheres of a boundless world of the spirit. This truly Christian perspective gives the Catholic a tremendous advantage for the coming debate. For it will enable him both to refute the fallacy of reformers who dream of a paradise on earth, divorced from God; and to avoid the other extreme of forsaking his human duties entirely, for the sake of a purely personal salvation.

A Greek philosopher used to say that all things are in constant flux. In this age of fast communications and world-wide radio broadcasting the truth of this is vividly brought home to us. When the war is over, a new period of history will lie ahead. It will indeed be an opportunity for a fresh start all around, and there will be no problem which Catholics should be afraid of facing. Their religion provides an answer for all of them. The Papal Encyclicals cover every field of public endeavor; and for the private living of our faith, I believe that the modern liturgical movement furnishes the most practical inspiration imaginable, in view of modern needs. A lay apostolate stemming from the liturgy as the well-ordered, legitimate praise of God would go far in restoring that truly hierarchical proportion of values which man always loses when he attempts to ordain creation to his own whim, forgetting that it has been preordained by eternal laws. The reconstruction, the true "new order," which will loom as the great task of all humanity when the clash of arms has subsided will hinge largely, I believe, on such a restoration.

And if it is to be a true new order at all, it must be one of youth, of vigor and freshness and vitality, an order of Christian regeneration which will be the product of a true Christian revolution. For after all, the most radical of all remedies is the Christian one, since it alone can be applied at the very root of human nature. So in this sense, we Catholics are called upon to be the most radical of reformers, the most revolutionary of innovators, in the post-war world.

Pioneers and crusaders! We mean by this, that it is our task and vocation to make the world a better world, a more human world, a more Christ-like world. For ours is the religion that conquers death, since its foundation resulted from the Savior's Resurrection. Today He is being crucified again, all over the world, by that world's great and bloody apostasy. But as always, He arises from the tomb to which man's sin consigns Him, bringing us eternal life, calling upon us to rise with Him. Indeed, the Christian Faith allows of no defeatism, no false appeasement. For it is essentially the Faith of victory, carrying the sure promise of eternal salvation.

# Material Builders after The War

Ivan J. Kramoris, O.S.B.

"We have moved into an age when conscious deliberate direction of human affairs is necessary and unavoidable."

—Walter Lippmann

**M**AN HAS never considered the destruction of material wealth the worst of all possible disasters. Nor has death itself been regarded by him as necessarily calamitous. Quite the contrary, sacrificing one's life in a noble cause has evoked man's idolatry to the point of apotheosizing the hero, while self-preservation at the expense of certain other human values has been branded by man as cowardice. Witness with what spiritual nausea the world has observed the betrayal of one nation by another merely to save its own skin!

In things material, the teaching of the Catholic Church is unmistakable: What doth it profit a man to gain the whole world if he lose his own soul? What doth it profit a man, indeed, if he save his life only to lose it? Man has been placed on this earth, the Catholic Church teaches us, for one purpose only: for the greater honor and glory of God. With this end in view, man should direct all his acts. And Catholic education—if it is to be Catholic—regardless of what any other kind of education might intend, must not only aid in this direction of man's acts but must eschew from its program any and all obstacles that might defer or compromise its function. Compromise, adaptation, half-way measures—these are not permissible. The demands of God are clear and unmistakable: render unto God what is God's and unto Caesar what is Caesar's. The demands of the Church upon man are absolute. Certain things of this life belong to God and to Him alone,—while what is Caesar's should remain Caesar's, and man should not worry himself with the effort to "Christianize" Caesar.

From this point of view, the seemingly unresolvable paradox of Catholic education in the modern world ceases to dissemble as a true problem. When Catholic education sets out to teach that which is not Catholic, it cannot be labelled Catholic education; the best that can be said for it is that it is teaching from a Catholic point of view—whatever that might in fact prove to be. Just as it is

easier to preach than to practice, it is easier to "Christianize" education on paper than in life. All the persuasive arguments of Maritain, Gilson, and the neo-Thomists fail to persuade us of the possibility of "Christianizing" Mathematics, Science, Biology, and other such Caesarean preoccupations of man when he is not thinking of God. Catholic education can succeed in Christianizing these non-Godly activities only by the most elementary doctrine: "When you get up in the morning," our dear Sister in grade school used to say, "dedicate all your acts during the day to God." In the last analysis, what is Caesar's also belongs to God; but that is not at all saying that we should make a God of Caesar—i.e., "Christianize" him and what is his. While it is possible to "see" God in all things, practicing such a doctrine in life is best avoided. It is best not to reduce God to all things; and, unless we all be Saint Bonaventures, it is best also to avoid the reduction of the arts to theology—as that holy man attempted to do—on paper. While the statement that, "All history before Christ should be taught in terms of His coming; and all history after Christ should be taught in terms of His having arrived," may seem to sparkle brilliantly coming from the lips of a university professor, it is simpler to dedicate our acts of the day to God as the grade-school teacher admonishes us to do. The unlettered pagans alive before Christ's day had no inkling of their Messiah to be, nor did they direct their acts in accordance with His coming—nor with His having come, having been for many generations unaware of that fact. The mystery of the epoch singled out by God for His Incarnation should not be so easily solved by humble men: in the absolute life of the Church, moreover, Christ is *always* with us. Chronological fact is a mere accident in the Absolute Life: the Mystery of the Passion is a perpetual sacrifice which *we* men alive re-enact every day. The sins of all the world crucified Christ, not those only up to or at His time: the materialism of our day is just as great as, and much more spectacular



than, that which fought and crucified Him. When we fail to serve God we fail to serve Him; and when Catholic education teaches what is not Catholic, it is teaching what is not Catholic. Christ never went out among men to teach them His carpentry—Christ taught Himself: I am the way and the light and the life. We are forced, therefore, at least to this admission: when Catholic education teaches "subjects" which are not Catholic—i.e., which do not stem from Christ—it is not Catholic in the least. In fact, Catholic education is harmed by the mixture and what actually results is the materializing of Catholicism, of Christianity.

The materialization of Catholicism is an indictment not to be taken lightly. Our religious who teach in private Catholic schools became members of their community primarily for the reason that they wished to exclude what was worldly from their lives. The increasing demands of a world in which technics play an all-functional role have steadily continued to pursue and gain upon withdrawal from the world, so that today the demands of our material civilization have almost totally usurped the content of what is taught in our schools. We are witnessing a tragedy which we do not fully comprehend the meaning of: our religious—our monks and seculars and Sisters and Brothers—attempting to "Catholicize" what is essentially non-Catholic, being required to give more and more of their time in fitting themselves to do so, instead of succeeding in their effort have gradually become more and more materialized themselves, at the same time materializing Catholicism.

In his *Three Reformers* Jacques Maritain briefly epitomizes the desolation of Martin Luther's spiritual life. The social demands of the latter's proselytizing efforts, at first merely keeping Luther busy, slowly began to filch both the time and the attention his religious duties naturally required. Able to perform the letter of what was his religious obligation by budgeting his time, Luther rushed through the prayers of his breviary, at first; and then, neglecting the time and order in which his prayers were to be said, Luther lumped them all together, disposing of them all either in the morning or at night before retiring. In short order, Luther attended to his breviary by, in one sitting, anticipating the prayers for the entire week; or by belatedly catching up so. Soon it was a month; and, as a matter of fact, the time came when Luther found himself at such a pass that he had to neglect and then deliberately omit saying Holy Mass. Instead of reforming society, the reformer had been reformed.

Today, Catholic institutions of learning and teaching, attempting to adapt themselves to the society in which they live, are being transformed in much this same way. Catholic institutions differ little from State institutions; where State institutions arrive at a false humanism, Catholic institutions descend to a dilute and misunderstood and misapplied, if true, humanism. A glance at the curriculum advertised by Catholic institutions reveals that the only point on which they differ from State curricula is that in the time devoted to formal religious instruction. True, the philosophical content of a Liberal Arts course in a Catholic institution differs from that in a State institution—but of what significance is this difference, since the boast of philosophy is that it is unreligious, has as its domain the realm of human reason, and disregards Revelation?

In secondary schools even this modicum of mental exercise available in colleges and universities no longer is to be had. Catholic secondary schools (high schools), still offering "classical," "academic," "general," "scientific," and "commercial" courses in the justification of all they teach rely upon *practical* benefits, to wit, not functional ones but moneyed goals, rewards, and mollifications for motivation. So unquestionably accepted is the prevailing notion that a school's purpose is to teach "how to make a living" that no justification is thought necessary for our Catholic high schools becoming technical schools.

Reviewing the considerations put forth above, it would seem safe to say that a second reformation, similar to the first, from within, is again confronting Catholic education. And this second reformation, like the first, is an adulteration of true Catholic doctrine, a materialization of itself, a debasement of its purity and unqualified absolutism.

"We are the first age to let itself be addressed daylong and nightlong by streams of remarks whose honesty we have reason for suspecting."

—Ivor A. Richards, in *Fortune Magazine*

Material builders after the war shall not be the ones to convert the world into a terrestrial paradise. Theirs shall be the very least and lowest of functions, for the very reason posited at the outset of this article, namely, that destruction of material wealth is not the worst of all possible disasters. Just so, therefore, material well-being cannot be held the greatest possible of all blessings, and material building or reconstruction not the most crying need. First things come first, and when they fail to do so disorder sets in until the proper



hierarchy—or even succession—is duly established. Thousands of voices have been crying out in this human wilderness of ours that it is the esteem placed upon the material things of life that has caused this world tragedy of today. Are we then to re-establish an order that can have only the same outcome? Material builders have caused this war; material builders are fighting this war; and material builders shall win this war. The *four freedoms* of President Roosevelt are clearly identified with *material freedom*, that is to say, with *material advantage*. Putting all other considerations to one side, *the Axis powers must fail because the material resources amassed against them are greater than their own*. At the same time, the Axis failure is definable as a failure to acquire the material resources for which they fought. Similarly, the United Nations shall continue to hold, or repossess what they temporarily lost, for their victory shall consist in not losing those material possessions which are being fought for. Let us make no mistake about it. The motivating morale sustaining our fighting men is more suggestive than actual, more obscure than understood. To quote Ivor A. Richards writing in *Fortune Magazine* (Sept. 1942, p. 109):

"Statements of our claims to freedom need close scrutiny. They so easily damage our insight. Even the President's Four Freedoms can do this. Freedom of worship, yes; but not worship of Hitler or Hirohito. Freedom of speech, yes; but not of blasphemy or sedition against humanity. Freedom from want, yes; but from which wants and by what standards of living? Freedom from fear, yes; but from which fears? 'The fear of the Lord is the beginning of wisdom.' 'Courage is the knowledge of what is truly to be feared.'"

Certainly it is clear that it is not for a spiritual cause that this war is being fought. No spiritual motives underlie our hatred for the enemy. At best, the view taken is that spiritual life needs the assistance of material comforts and would perish without them. If it is for our spiritual life that we are fighting, we certainly are doing so in a way without precedent in Christian Martyrdom. It is to be doubted, furthermore, whether circumstances alter *these things*. The present conflict is less justifiable than the Crusades; a parallel, if one need be sought for, is rather to be found in the Crimean war. In that case, too, a pagan nation fought for Christian principles; a pagan nation, allied to a Christian one, against another Christian nation.

We come, then, to the question of what a Catholic high school should teach its students in order to prepare them to deal with this world after the war. Certainly it is indisputable that the absolute values which the Church teaches must never occupy a secondary place even when a temporary evil, no matter how great, is crying out for attention. In the time of greatest peril it is not technicians but human beings that are needed in the world. It should not be the purpose of a Catholic high school, therefore, to educate material builders but to form human beings, i.e., deliberate Catholics. These Catholics may become technicians, it is true, but that is not what Catholic education should attempt to teach them to be. Nor should it be the purpose of Catholic education to produce Catholic technicians, for technics are obtainable elsewhere while Catholicism is not. (Shall we say it is a moral duty to call a Catholic technician when a pipe bursts?) When Catholic education attempts to do both, namely, to produce Catholics and technicians at the same time, then Catholic education is merely competing with technical and trade schools which incidentally are better equipped to produce technicians and with whom it is hopeless to compete, since their sphere is material, solely and exclusively, and in which they must, therefore, excel. A man cannot practice two specialties and be equally great in both; just so a man cannot be a Catholic and a technician—a material builder—without having one of his specialties suffer for the benefit of the other: for the more time he devotes to his technic, the less shall there be left for his Catholicism.

In education, that part of the time and energy which is spent in training technicians is time lost to Catholicism. In circumstances wherein the time allotted to teaching is limited it is more necessary than ever that as much of that time as possible be devoted to Catholic training. Critics will cry out that there is no time to pray while one's house is burning. But the reply must be, why not? Since when is a house more important than prayer? Indeed, as a matter for most serious consideration, is there any necessity to ask whether it is better to pray even while a house of prayer is burning or whether it is better to put *that* fire out? What fire, O Lord, is more pleasing to Thee? We know there is no prayer like prayer itself, and so in all our piety of making all our work a prayer, let us also pray—or is that one form of work so onerous that its acceptance and performance so galls us as to make it worthless?



# Fathers of the Future

L. E. Eubanks

## Will Warriors Make Fathers?

long as freedom, self-respect and normal instincts live. And it is my firm conviction that no men in the wide world cherish liberty more reverently than Americans, nor appreciate the present situation more thoroughly.

Such youths will return men—to *their* country, for which they will have proved their willingness to die. More mature they will be—broader, more thoughtful, more *responsible*. To have participated in the colossal task of saving the country makes good citizenship a natural sequence. A prize worth such a fight is, logically, worth preserving; and a happy, prosperous country must be made up of constructively-minded people.

But, you may say, all that is general; it isn't true that all the young men will return with constructive views. You are right; but they all should and could. War is hateful to any real man, but a fine test of character lies in a man's willingness to do distasteful, even revolting things, if the end justifies the means. The sensible young fellows—and, believe me, most of them are sensible—know that not to fight, in the present war, means the loss of everything we hold dear, not only for us but for unborn generations. Even war is preferable, and I've heard those very sentiments expressed by some of the finest young men of my acquaintance—men who hate war with all that's in them.

I am hoping, praying, and *believing* that our boys generally will take that attitude. They will do their best, in traditional American style, even this abhorrent job—will “get it over” in order that brighter days may come, that skies unsullied by war clouds may ride again over a peaceful world.

Warriors today; fathers and peace-loving citizens after this awful world paroxysm has subsided. They

can do it, they will do it; they are Americans! Fathers. They will make the best of fathers. They are proving today that they can “take it,” and parents have to be able to take it—the ups and downs of life. They are learning the value, indispensability of discipline, cooperation, steadfastness of purpose, patience, poise.

Perhaps a heavy percentage of our enemy forces have no adequate conception of their purpose; and that purpose is such that ignorance makes them more effective machines for the diabolical ends of their masters. But, as I have said, our boys know what they are fighting for. Christianity looms large in this war, and, be not deceived, Dick, Tom, and Harry know it.

Bibles went to war with our guns this time. It was our President's hope to place a Bible in the hands of every United States soldier. And dealers tell us that never before within their experience have so many Bibles been sold. Don't tell me that the boys will not read them. They are doing so; and it is highly significant. Even as, unavoidably, they destroy, they are building—building in their own hearts willingness and ability to take, in their turn, the reins of government, to father God-loving families, to be citizens in a peaceful world.

I've talked to many of these brave lads—boys a short time ago, but now suddenly mature, vibrant with understanding and determination. Invariably I left them with calm confidence in the future, with the feeling that America will never bow to any despot while such lads live.

Have you read letters from the battlefields? If so, you know what our boys think about. It's home, home and loved ones. With the job finished—but not until then—they want to get back to school, to sweetheart, to business, to worship among

**M**Y FATHER-IN-LAW served his country in the Civil War of '61. He was the father of fifteen children, and I have cause to know that every one of them was proud of their dad's military record. Up until late in his life the old gentleman retained those virtues of discipline and poise acquired in his army training. “He got that easy, erect carriage from the service,” was a frequent comment by those admiring boys and girls. What I liked best was my wife's remark: “He entered the War a Christian and came out a Christian.”

Our young men of today, fighting bravely on many fronts, are the fathers of tomorrow. Will they be competent parents, equal to the sacred responsibilities? Unquestionably, years, even months, of war work, either in the armed forces or in the munition plants, will have *some* effect. A world war is too big, too revolutionary, too cosmic to leave one single participant unaffected.

There are wars and wars—wars of despots, and those for self-preservation. It is impossible to confuse them; there isn't a normal child of ten in America who doesn't know that our boys are fighting a just fight, for God-given liberty, for posterity, for Christianity itself.

And that makes a difference. Our young men, flower of the country's manhood, fighting in such a cause, on God's side, will be honored as

# Mothers of the Future

Mary Lanigan Healy

## Unaffected, unafraid, unspoilt

I WANT to tell you about Roberta. You girls who are in high school, will understand Roberta, because she is one of you. You will understand her much better than I do, because you are of her generation, and you are seeing and thinking the very same things Roberta is.

I see her almost every day as she goes past on her way to the big grey bus which takes her to Holy Family High. Almost always she wears a sweater with the sleeves shoved half way up her arms and a skirt that comes about to her knees. Her saddle shoes and bobbie sox, leave bare, her brown and sturdy legs. If she wears anything at all over her soft shoulder-touching hair, it is a bright scarf tied peasant style.

Some days Roberta goes past earlier than others. I've noticed that she usually goes earlier the First Friday of any month. She comes home in late afternoon, because she is active in extracurricular affairs, and that keeps a girl very busy, senior year. Whenever I greet Roberta, her piquant face breaks into a wondrous smile. When the children call to her, she always has a moment to talk to them and sometimes even to pull them up the hill on their roller skates. Very nice girl, this Roberta, who lives on our street.

Are you beginning to wonder what all this has to do with the title which the Reverend Editor has

familiar, beloved scenes. Can anyone doubt that America's future is safe in such hands? Men who can in youth carry a gun in one hand and a Bible in the other, using both effectively, can be counted on in later years not only to preserve in sanctity the institution of home and family, but to keep America the land of the free and the home of the brave. God bless them.

placed at the top of this page? It has a great deal to do with it. In fact it has everything to do with it. Because Roberta and you other girls who are in high school today, are the potential Mothers of tomorrow. It is very important to the nation, to the world and to Kingdom Come, that there are walking past in all the cities and small towns of America, each day, girls who are sweet and good and charming and unspoiled. Girls like you. And Roberta.

Goodness, how we older people admire the all of you! We marvel at you; your energy, your poise, your skill. Most of all, we are grateful to you for your promise.

Were it not for the fact that the nation's tomorrow would have such as you assuming the privileged responsibilities of adult life, the outlook for the American way of life would be bleak indeed. But we do have you, and in that fact, there is reassurance and there is hope.

From among the girls in saddle shoes and sweaters and skirts will come the women who must fill the role of wife and mother in one of the most difficult eras the world has ever known. It will be yours to take over in an age, when the old globe is bound to be in a very sorry state. We pray that it will be a peacetime world. If it is, then there will be adjustments and reorganization everywhere, making it of extreme importance that there be serenity and happiness and faith within the four walls of home. Should the most pessimistic prophets be correct, and this terrible state of combat be yet in process, then it will be yours to found homes with your eyes lifted toward the Mother in Nazareth, who is your assurance that Heaven is higher than any cross on any hill.

There is no doubt in the minds of older people that you will be equal to the seemingly overwhelming task,

which "you can, you will, you must" do. The way you are accepting the challenge of the present is proof of that.

Everywhere you are taking over activities which a few short months ago we would have said you could not possibly have managed in the gracious, competent way you have. You have gone into the fields and gaily (yes, gaily!) performed the back-breaking routine of harvesting tomatoes from their sprawling vines. There was no one else to save the crop. Most of you forgot the usual round of parties which holidays bring, and you spent your vacation from school, behind department store counters, at switchboards, in backstage canteen service, and in countless other essential duties which might have been left undone, were it not for you. Many of you daily assume the chores your brothers used to perform before they were fitted out in uniforms. Others make tangible contribution to the war effort by helping Mother with the smaller ones and in her household rounds. Over and above all this, you continue to do creditable work in the classroom, as well as keep up the morale of parish organizations by your cooperation, write to your brothers and friends, pack cookies for them, and fervently pray for their well being and safe return.

Do you wonder that we older folk marvel at you? That we look in appreciation and amazement at your capacity for adaptation to these strenuous times? No, you don't wonder. You don't give a thought to the fact that you are very special in this upset, weary world.

There is no need to think about all this. Just keep on being you. Be good and kind and charming now, and grow up to teach others those virtues in homes of your own. So much depends on you.



# Getting the Family Back to Normal

*H. C. McGinnis*

THE HOME is always one of war's greatest casualties. In an all-out war, it is bound to suffer much more than usual. Fathers may be working away from home; thousands of mothers are employed either in war industry or replacing those who are. Other mothers have joined volunteer nursing corps or are giving days and evenings to various civilian defense activities. The armed forces have taken sons and daughters away to serve in distant places. Even the youngsters find their evenings taken up with junior civilian defense activities or other services to their communities outside their home. In countless homes it is a rare occasion when the entire family can assemble for an uninterrupted evening together.

There are many other factors which tend to disintegrate family life during war and postwar periods. These are spiritual, moral and psychological let-downs. Past experience shows most definitely that while a people's spirituality may heighten during an actual emergency, it usually suffers a severe let-down when the war is over and the losses have to be reckoned with. Gone then is that high emotionalism and constant propaganda which helped minimize losses while being suffered. In even the most victorious wars, the hopes nearly always exceed the results. After the last war, millions of people, embittered by their losses and the failure of the peace to establish justice, came to believe that there just couldn't be any good in creation and so turned down the pagan road. The atheistic ideologies which hold some nations in their deadly grip have fed and still feed lustily upon the despair and sense of utter futility which followed the previous world holocaust. People who have not developed strong spiritualities before or during a war, often find themselves foolishly blaming God and not man's evilness for the abundant miseries which are always apparent when war's emotionalism has passed. Those who enter war with weak spiritual conceptions of life often find it nearly impossible to maintain what spirituality they have when the forces about them seem aimed solely at an enemy's utter destruction. In such cases, the family spiritual life becomes little more than a lip service to God, for an all-absorbing hatred, encouraged by platform, press, and radio, drives from their hearts that love for humanity which is a primary Christian precept. Often it is only a few steps from hating one's country's ene-

mies to ceasing to love one's immediate neighbors.

War times have always been notorious for the lowering of moral standards. We Americans still remember the shameful decade following the last war, when much of our stage, screen, and literature became nothing more than public presentations of filth. Fortunately we do not have to face that situation as a foundation for today's growing immorality. Our movies have undergone a considerable cleaning up, our theatre is much better, and right now there is a determined drive to exclude from the mails all salacious publications. Half of the job of bringing the family back to normal after the war is keeping it from getting too far from normal during the war. The time to strengthen existing spiritual defenses and build new ones is now, not when the counterpart of World War I's 'paganism is upon us in full blood. The fact that we are giving our working days, or our spare time, or both, to the war effort is positively no excuse for neglecting our religious duties and obligations. Unless we are in this war—giving our time and effort and making our sacrifices—for the express purpose of bringing into existence a stronger spiritual conception of society, we are in it wrongly. And one thing is most certain: we can not bring about a more spiritual type of living by neglecting those religious duties which heighten and strengthen our individual and corporate spirituality. Frequent attendance at and participation in the Mass is now vitally important unless we are willing to permit the forces of evil to win the peace. Our problem of bringing our families back to normal will be much easier if we are spiritually strong when our test comes and if, during the war itself, we keep the spiritual conception of life ever before our children.

Perhaps the greatest postwar step we can take will be the national adoption of the religious conception of the home instead of the materialistic one. This means that mothers who entered the war effort for patriotic reasons must return to their homes; and that those who entered war industry simply because of high wages must realize that a nation of strong, wholesome homes brings, in the end, a far happier life than any amount of money, selfishly gained, can possibly do. Women in industry may be a necessity in an all-out war, but the happiness of a peacetime America depends more upon its mothers at home than it does upon prodigious na-



tional production or the political and economic theories of government. That the employment of women in industry tends to destroy American home life is amply proved by the statistics of many huge war production centers. In many of them we find that the divorce rate has already reached an all-time high and is still mounting. A nation which disregards the sanctity of the home and of the marriage vow is destined to ultimate destruction, no matter how politically great it may become. However, that a proper standard of living may be maintained in American homes after the war's boom is over, we, as citizens, must bring about a more just distribution of the profits of production, a more democratic sharing of the nation's produced wealth. We must also see that widowed mothers receive large enough pension checks that they will be enabled to stay at home and rear their families just as they did before tragedy hit their homes. It is nothing less than socially criminal to permit a father's premature death to cause the breaking up of that home life which is the inherent right of every child. In the establishment of postwar economic democracy lie important careers for promising young men and women.

A most difficult problem which postwar parents will have to face will be getting back to school those children whose educations have been interrupted by war. Young men and women who have left school to enter the armed forces and their auxiliaries will find it very difficult to re-enter their studies, for they will seem quite humdrum after the personal freedom afforded by the services. However, these youngsters must be shown that their wartime experiences do not constitute their lives but mere incidents in their lives; that continuing patriotism demands an intelligent citizen body to cope with the ever increasing complexities of civilization; that society will be served best by their taking up again the education which was demanded by their original ambitions and purposes in life. Unfortunately, many of these returning young people will have suffered spiritual, moral, and physical shocks which may make attendance at school extremely tedious. The spiritual and moral cases can be amply cured by religion; the physical ones must receive scientific care. The expense of the best possible physical rehabilitation is a proper charge to be assumed by the State. Nothing is too good for our boys and girls now: nothing should be too good for them later. A nation's gratitude demands that we do not forget their sacrifices.

High school children, who are being coaxed into industry through the lowering of minimum employment ages, special concessions concerning credits

and graduation, and often ridiculously high wages for immature workers, will present a problem almost as serious. These youngsters are almost sure to get the wrong idea of what it takes to earn a living during normal times. Receiving wages which often far surpass those paid experienced, mature workers in peacetime, with all kinds of mistakes and inexperience deliberately overlooked, with pockets too full of spending money and often a much too great freedom in their personal conduct, these young people are going to be hard to convince when the war is over that the merry-go-round has stopped. But be convinced they must, if their future lives are not to be a bitter, disgruntled and unhappy experience. They, too, must be shown that their wartime experiences are but unusual incidents and that their postwar lives will be a long, hard pull, governed by factors altogether different. Great patience must be used by thoughtful parents to convince them that the resumption of normal life, with its previously planned education, is the safe and sane course. In the meantime, it is wise to teach them to save all their earnings over and above necessary expenses plus a reasonable amount for personal spending. This will prevent them from getting the impression that life is a ceaseless round of personal pleasures passed around on a silver platter. Here again the religious conception of living, insisted upon now, is the answer to postwar adjustments.

And by no means let us forget that many of our sons and daughters will return from the service with souls curled up like over-fried bacon from what they have seen and experienced. War is a terrific shock to sensitive souls. Many of these cases will be hard to diagnose, for the outward appearances will be sound and healthy, even though the hearts and souls are turned to ashes. Sometimes their readjustments to society and normal living may appear disgustingly slow and perhaps deliberately retarded, but we must remember that only one who has been through it has any idea of what is involved. The extremely high percentage of ex-service men who helped make up prison populations during the years following the last war is a terrible indictment against the lack of sympathetic understanding accorded many of these men by their folks and their communities. Each case is highly individual, so that only a very general rule can be given: constant prayer, endless patience, and boundless sympathetic understanding. To succor these spiritually and morally wounded will be one of our main problems in the peace to come.

# Parents and Vocational Guidance

Dolores Green,

Winifred St. Hilaire,

Mary Lanigan Healy

Gerard Ellspermann, O.S.B.

THIS interview might have taken place. As a matter of fact, though, it did not; that is, not as interviews generally take place. Mrs. Healy, Mrs. Green, and Mrs. St. Hilaire have never met as far as I know. They here meet on paper and are to be found discussing the important question of "parents and vocational guidance." What they say is not fictitious; they actually wrote what is put in their mouths. To each one I sent a letter, asking a few questions, requesting some practical advice for fathers and mothers who are faced with the ever recurring, if unexpressed, question, "What, think you, shall this child be?"

Mrs. John St. Hilaire, mother of seven, lives near Yakima, Washington. She received her letter and read it on the way to town. She is not a newcomer to THE GRAIL, being the author of an excellent article on "The Happiness of Motherhood" that aroused wide interest and called for many reprints in leaflet form. I was glad to ask her advice. Mrs. Healy is likewise not a stranger to our readers. From Los Angeles, California, she contributes to many Catholic magazines and papers, and is the envied author of the fine story now running serially in the pages of THE GRAIL—"Up by Big Butte." God has blessed Mrs. Healy with six healthy youngsters; so when she writes of family life and the joys of children, she knows what she is talking about. Mrs. Phil Green of Washington, D. C., is the proud mother of ten children, made more proud because an Archbishop baptized the baby girl, and what she says about child guidance has the ring of truth about it.

I started this strange interview with Mrs. Green by asking her if she thought vocational guidance should be given to children in their tender years. It took only this



question to start an interesting exchange of ideas.

"I do believe," wrote Mrs. Green, "that there should be a type of guidance even for the very young which will help them in a choice of a vocation or avocation in later life. Each little one is an individual unlike anyone else. Since it is normally the mother's place to be with the young children in their formative years, she is in a better position to watch for the signs which will indicate the particular talents of each one. In one it may be the love of music; in another the more skillful handling of crayons and pencils in the first coloring book; the thirst in another for the scientific knowledge of the wonders of the earth, sea, and sky. For another it may be the real interest and sympathy for those in distress, the desire to help relieve pain and discomfort due to illness. An alert mother will quickly seize upon, in order to develop, in each child the love and fulfillment of a particular talent. However, long before such definite signs show themselves sufficiently to be of help in these material ways, the mother has the greatest opportunity in the world to mold the character of the little soul entrusted to her care."

Mrs. Healy enlarged upon this statement of Mrs. Green in the following words: "I do not think that

it is ever too early for parents to be aware of the various forms of guidance they can offer to their children. The wise parent, however, does not make the mistake of assuming that the tendencies of young childhood are always permanent, but does take cognizance of these and cultivates and encourages them, with the underlying thought that if they are good and wholesome they cannot but contribute worthily to the rounded personality he hopes to see developed in his offspring. We who are parents are fostering in our children character traits and habits which we hope will endure for eternity.

"On the other hand," Mrs. Healy continued, "in the matter of childhood, if we overemphasize in our mind these little indications of future vocation, we are heading for disappointment and heartbreak. The mother who sees a look of devotion in her small boy's eyes as he kneels in rapt prayer in church should not at once decide 'He is going to become a priest.' If she does this, and the lad is not blessed with such a vocation, then she is fostering frustration in her own heart and dissatisfaction in his. Rather she should encourage his happiness in prayer for the inherent goodness in that prayer, looking not further than the day of his tender years when he is learning the joy and the peaceful happiness of 'talk with God.'

"It is not rare to see a child of six months sway in rhythm to music from a radio. Should the mother at once hie herself out to engage a music teacher for her child because 'he is musical'? That would be premature. No. It is enough that he enjoys the music. She should give him frequent opportunity to enjoy that pleasurable sensation of allowing his small muscles to move with the music. The initial swaying to music may be significant and point toward concerts in Carnegie Hall at

some distant date. It may be transient, yet contribute something in musical appreciation to the small personality of the babe."

And Mrs. St. Hilaire had some interesting notes to add in answer to my question, "Would you advise shaping things so that a child may choose a vocation for which you think he is fitted?"

"That question," she replied, "causes me to 'raise my eyebrows,' so to speak. While these conditions, placed in the hands of some parents—those with well balanced emotions and with a high plane of justice, fairness, and faith to guide them—might end in perfect happiness for all, it is doubtful whether the average father and mother could carry this off to the best advantage of the child concerned. I have witnessed this type of guidance in all kindness, good faith, and good humor, in the case of a definite religious vocation, only to see the child grow up with his own disposition practically in chains, hampered by the code held before him.

"If a young person is to choose the state of life which God has laid out for him, there should be no fetters (except those of prayer) tugging and keeping him constantly in the one direction, so that he might be free to explore to the right or the left of him."

Mrs. Green echoes these sentiments: "As for *picking* a vocation for any of our boys and girls—the idea is absolutely abhorrent! Frustration lies that way, confusion, and unhappiness. Of course, in some cases there may be a decided tendency for the child to admire and emulate the profession or trade of the father or mother. In such instances it would seem that God's will, happiness, and success, will be found in the continuation of these talents. But where, because a father is successful as a doctor or a lawyer or a business man, he has no other dream than to make a copy of himself out of his son or daughter and frowns upon the mere suggestion of any other way of life for this lad or lass, he is not being fair to them as individuals. God has made each soul for some definite work in this

world; therefore, for the parent to do God's will is to let the grace of God work in the souls of their children without interference."

To this Mrs. St. Hilaire added: "As for myself, I had rather hold up the highest ideals before our children, showing them that everything is subject to the will of the good God, that never under any circumstance, can our decisions be to the best of our advantage if we first do not resign ourselves and ask God's help. I always emphasize that point to our children. Some of them change their ambitions with every season and others cling steadfastly, sometimes stubbornly to one. This is how I should speak to the children: 'God has planned your life. Along that one path lies your greatest satisfaction, your happiness. He will place the feelings in your heart, the talents in your fingers and mind, and the opportunity in your way. Each act of the day prepares you. You are building up faith, courage, bravery, health, and knowledge. You are learning to cope with reverses, with disappointments. You are learn-

ing the joy of hard work, perseverance, and accomplishment.'"

Being so practical minded as we are, there was a request in my letters for some examples of vocational guidance as carried out in the families of these mothers.

"In our household of six children,"—these are Mrs. Healy's words—"we have no repeats. First there is Mary Ann. What does the future hold for her? We can't know that, but we can prepare Mary Ann so that she will have the physical and spiritual stamina for whatever it may bring. Mary Ann is seven. Definite vocational guidance would be out of the question now, but it is not unlikely that there are now present those traits and tendencies which will at long last decide that important choice. Mary Ann herself tells me that she can't make up her mind whether to become a nun like Sister Lawrence or to be a Mama like me with 'at least six children.' She is wavering on the point of a compromise wherein she will become a nurse and have the six youngsters, too. Mary Ann, in all



likelihood, will be all set to emulate the lady street-car conductor who has just appeared on our line, by this time next week. However, I do see in her talk of being a nun or a 'Mama,' a pleasant association in her mind with both the sphere of school and home, and that is as it should be and tremendously comforting to a mother who wonders as all mothers do if her babes are happy, secure, and content."

Mrs. Healy has noticed in her daughter an intense craving for school and study which, before her entrance into the first grade was temporarily satisfied by the "game of school" which mother and children played together. She is now an excellent student and this mother thinks that she will continue to be; and that there was more than a "game" in her desire to go to school. But Tim is different.

"No, it is not at this moment 'in' Tim to be a scholar, but, dear heaven, the things that *are* in him! He is six years old, yet he has an aptitude and a love of building with wood and nails and hammer which is to me and his Dad amazing. I do not doubt that God has placed in our son this ability and desire to build. What will it be? Cathedrals? Sky-scrapers? Bombers? Or just nice oak chairs? Time will reveal. Meanwhile we do all in our power to foster this talent."

And now to Mrs. Green and her Greenhouse of little plants. Being personally acquainted with the family, I have been in admiration of the oldest boy, age twelve, for his unusual interest in science. Mrs. Green has obliged us with an account of it:

"Our eldest son, Joseph Anthony, from his earliest years showed unusual interest in astronomy and



chemistry. The questions he would ask had us checking up for the correct answers in encyclopedias. Today his whole interest is still chemistry and astronomy. As soon as I realized that he was really interested in these deep subjects, though I knew next to nothing about them myself, I made it a habit to cut out

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ELEVATOR



for him any scientific news I might run across in my reading; buying him magazines and showing genuine interest in those subjects which before held little or no interest for me. Now, because of his own seeking after more and more knowledge on these subjects he has been made a present of a large chemical set, which may be the beginning of bigger things for him in this field.

"Mary Anne, our next eldest of eleven years, has taken an intense interest in the Sisters who nurse the lepers, due, no doubt, to the discussions at home of the wonderful book,

*Damien the Leper*, by John Farrow. She asked for the book for Christmas, a year ago, and has read and re-read it many times. Perhaps that is the seed of a vocation. Who knows? Only God! But in the meantime, regardless of this little girl's desire now, it is fostering a love for those more unfortunate than ourselves."

Mrs. St. Hilaire lives in the country. She has a suggestion which may seem to some strange and wonderful to others:

"As the groundwork for vocation or career-forming in the model Christian home, it seems to me that no better beginning can be found than to place the child close to nature. Here is the place for your child to observe, to play, to act, to think. If his bent is towards plants or animals or bugs or birds, in the calm and sweetness of these surroundings he will discover it. If he wants to make things with his hands there are bird houses for the birds and sleds and wagons for his little sister. (In our home three little sisters are the shining stars of all Nature!) If he is a physician or nurse at heart—well, while God doth watch the sparrow's fall He does not always prevent the little wing from being broken. And if the love of God and His wondrous generosity toward us are always uppermost in his mind and heart or the spirit of sacrifice dominates, these are perhaps the seeds of a religious vocation to serve the God who is surely most manifest in bounteous Nature."





# Vocational Guidance in the Grade School

John B. Casey

VOCATIONAL guidance on the grade school level must have a broad definition. It must include all the implications held in the larger idea of "guidance." The more limited term describing vocational services such as occupational information, aptitude testing, advice on choice of specific vocations, assistance in securing jobs, belongs properly to the secondary level and to college. However, in the grade school guidance should encompass to a degree such specific fields and provide general exploration necessary and suitable to the age level.

In the parochial school the chief service towards a fruitful life is religion. Here is meant not a narrow idea of a subject limited by schedule, not merely religious instruction, but a principle that regulates and forms the whole educational process. Here is meant not purely content instruction but enrichment of will as well as of mind. Any guidance in the parochial school must stem from religion, for religion is not only the one reason for having parochial schools but the only reason for our own existence and life.

As we have disabilities in all subjects, so in religion, especially in character and practice. A good school program will disclose and work tirelessly on failures in any subject. Since the Catholic school exists only for religion, the religious disability will receive absorbing care and endless assistance. "If a man have a hundred sheep, and one of them stray, will he not leave the ninety-nine in the mountains, and go in search of the one that has strayed?" Principals and teachers in their guidance should have the Catholic consciousness they profess to instill. Too often we have dismissed to public schools our problems, despite the admission that we fail in guidance, despite occasional chagrin in having successful solutions confront our impatient hopelessness. Christ did not expel Judas from the Apostolic College.

It would be foolhardy to excuse ourselves with the plea that we make room for others more deserving, for we may be the instruments designed by God for the individual's salvation. The much talked of rotten apple that threatens our barrel has no relation to a human being. We should leave such comparisons and proverbs to secularists who have estimates of themselves and fellows little higher than apples or their sauce.

By Baptism the Church assumes obligations as well as does the baptized. She is Mother in all

respects. Her obligations are deputed to those who have the care. We must have the problem children in our schools as well as the normal. Face-saving did not bother Christ. Preservation of standards is relative. In discipline, in conduct, in attention, in order, difficulties from physical, social, and spiritual handicaps equal the number of pupils. We are not lowering standards when we retain the subnormal and the delinquent but raising them by making ourselves more zealous in Christian guidance. Not the virtues of the pupils, but the virtues of the school staff give quality and reputation to the school both on earth and in Heaven.

In our relations with fellow creatures, human nature is too complex and variable for unalterable and universal standards, methods and formulas. They don't function too smoothly when we direct our individual selves. But ease or anxiety often lead us to dare and hope for mass movements, mass conversions, mass advancements. We cut paper patterns for our children. Some teachers wafting through the changeless realms are bogged down in perpetual surprise at the wondrous variation in God's creation.

The idea of *one* should possess us, as much as it did Christ. Guidance must be based on the idea of *one*, group guidance having in comparison short shift. Paradoxically, the scene with forty different individuals will not be as cluttered and palling as it is with a group of forty.

Since progress and growth are ruled by many factors, teachers should watch step by step lest disabilities, retardations, and lapses demand sprinting to even off major differences. Inevitable casualties deserve remedial attention and, beyond that, work suited to intelligence and achievement. As much care must be given to advanced children by enriching their program, minding particularly those superior in religion. Our Catholic culture has lost much in the failure to recognize the religious needs and possibilities of brighter children. For all these and for the teacher, too, a testing program with conscientious study and treatment is indispensable.

In the use of modern terms we must not be misled. Vocation means in our language what it meant years ago, despite the phrase "vocational guidance." We must be earnest in seeking priestly and religious vocations with a mind and heart as large as the Church's. Catholic guidance suggests not only care when the idea is fixed but help towards the

idea. Marriage will be the vocation for most, and, while the world frets about the carnal phase only, let us emphasize Christian family life, its true ideals and right practices. Let us not linger to regret the decadence that shoves family problems to the schools; rather, let us hurry to use the child's influence in making family life solid at the moment and in the future.

All along it has been supposed that the home-room teachers provide most of the guidance in the elementary school. A special counselor is unnecessary, for normally only general direction is given to talents and interests in such early vocational advice. It is true, however, that in the junior high school grades more specific help is needed, not only to chart future education, but to make the children conscious that they must be planning and sketching their life's work. By this time, childhood's reach for the moon has tapered down towards more average wants. Special talents are pronounced. A few more matured children become concerned. The lazy, those inclined to drift, need prodding. They should be made to mark the acceleration of personal responsibility. The part of the Holy Ghost must not be neglected. A new stimulus is given for the frequent reception of the Sacraments.

Motivation must be Catholic. There may be some few who can be inspired to seek opportunities making them as lay people distinctly useful to the Church. In any case, mere economic values must not govern choice more than they normally demand. Nor should refined selection and aesthetic appreciation seize exclusively the teacher's attention and charge. If the child can be fitted only for the digging of ditches, he should be coached to superiority in digging ditches. Economically we need them and spiritually we could have another patron saint for ditch-diggers.

It is implied that teachers of the seventh and eighth grades should have some knowledge of occupational areas and their requirements. This could be gotten without extensive training. For social studies the teacher today must be alert to modern conditions, and the additional link entails little, if any, further research. In many subjects a passing comment can point out new fields. Activities can range the wide world in endless opportunities. There are always available, but usually forgotten, parishioners who might freshen the end of the week and the children's vision by talk and discussion on their occupations.

Some children of their own accord will talk over with the teacher their aims and ambitions. The occasion should be used for counsel and encourage-

ment, perhaps a warning. Reading matter explaining the needs could be provided. Sympathy with their wants and, no matter how old they are, with their dreams, is sensed quickly by children and gains confidence. Day by day variations from the sublime to the ridiculous should win the greater sympathy, since the tell-tale instability indicates greater need. Besides the grace of God, a sense of humor which a teacher should have above most people, will save sanity and balance.

The implements for the vocational guidance program are not many, chiefly what most parochial schools lack, books. Here we are sadly wanting in supplementary texts, classroom libraries, school libraries, which are not as financially terrifying as they seem. A small allowance monthly well spent—let us repeat, well spent—would build up a respectable solution to many of our educational and guidance problems. The greatest handicap of many parochial schools is the absolute lack of books or the practical lack from impractical books. Through such want many teachers are making more merit than progress. Other aids, picture library, brochures, matter for bulletin boards can be obtained or prepared by the teachers themselves.

Always there must be balance to the vocational guidance program. It must not have overemphasis. It must not be segregated. It has its place in the general pattern of education, in the teacher-pupil relationship. It must not be removed from home more than it is.

Much has been done in guidance by our parochial schools, more than we realize on first thought. Our Sisters have sometimes succeeded even in definite placement, more often in follow-up. Many adults, down to the sophisticated young men and women, seek their eighth-grade teacher for advice and counsel or for "just a talk." If I may make this ending individualistic, bowing before that inescapable tendency that must be recognized in education and guidance, I pay tribute to the Sister who, next to family, was responsible for my finding and following the priestly vocation. Sure of the idea when I was in the seventh grade, she did not hesitate in her guidance but saw to it that I wasted no time, meaning the eighth grade. In her vocational enthusiasm may she be forgiven her educational heresy.

And I am looking for a certain Sister who will not be surprised with the word I have for her. In saying good-by, as he left for his mission overseas, a close friend, dapper lieutenant and skilled pilot, gave me as his last charge a message for her. Incidentally, her gruesome problem of former years is one of the finest Catholics I know.

# THE WAY TO THE ALTAR

*Jerome Palmer, O.S.B.*

VOCATIONS to the priesthood seem never to be too numerous. They flourish in some parishes; are never seen in others. While numbers should not be stressed, for holiness in a few priests will accomplish more than mere practical knowledge in many, still every parish ought to be mindful of the fact that if it wants the service of one priest or more, it ought to supply a like number to the Church. And what about the vast districts left priestless? What about the parishes in Europe, Asia, Africa, whose priests have been slain, whose dioceses have had to close the seminaries for years because of the war? Whence are those children of God to receive priestly ministrations for the next half century? It seems logical to expect a great increase of vocations, especially to missionary societies, in the United States.

He who aspires to the Catholic priesthood is truly aiming high. Not only is he planning to assume obligations that control eternal values for the souls that he will one day be responsible for, but he offers to sacrifice his own personal preferences in a thousand ways to become the servant of his fellows. Unless he understands that such is the call of the priest, he is destined some day to experience a rude awakening and to be sorely tempted to abandon his high way for a bypath that is less conspicuous and much less arduous. I say this deliberately and sincerely, for while I know that the priesthood has its compensations, it does have its difficulties, and in the work of reconstructing a battered world after our present debacle, the demands upon the priesthood are going to be heavier than ever before. Only those, then, who can be and are willing to be selfless men of sacrifice for others need apply.

The trials of the priesthood are not only the loneliness and aloofness, the work and the worry, though these are not inconsiderable, but the fear and the mental anxiety, the grief at apparent failures and the persistent rejection of their best intentions by a disinterested and sometimes wayward flock. Every priest grieves after patiently instructing a class of first communicants, coaching them through the dangers of adolescence, warding off the devil and his agents—only to see the young fledglings marry outside the Church or repeatedly violate God's command to "increase and multiply." The most jovial priest is often bleeding at the heart for those souls whom he is trying to jolly

along, back to the road of virtue.

There is always this, of course, to strengthen the priest: God sees to it that sufficient grace is always at hand for the work He imposes. If the priest sorrows at the stumbling of his flock, he rejoices at every Baptism he confers, at every Communion he administers, at every soul he ushers into the portals of eternity. His chief work is to inspire his flock, to instruct his people, and to strengthen them by the sacramental system for the trials of life. His greatest joy is to see the families springing up in his parish, putting first the things that belong first and constituting living and fruitful cells in the Church, a part of which has been entrusted to him.

A boy who feels a desire to give himself to God, to live a life of celibacy and thus to bring souls to salvation need only have sufficient mental gifts and physical strength. Let him present himself to his pastor and discuss his desire with him. It is not said that vocations exist only in overly pious youths or boys who have never robbed a bird's nest or filched an apple. It takes all the adventuresomeness and courage of a red-blooded American boy to undertake the course of studies required for ordination. One must, therefore, have at least the willingness and ability to study, the spiritual motive to do all for God and not for temporal gain, and a taste for spiritual things like the Mass and prayer. The confessor or pastor will be the best judge of a boy's spiritual fitness for the calling. Any doctor will pass on the physical fitness.

Every boy has come into contact with priests who, as diocesan priests, are directly under the bishop and generally are in charge of parishes or assisting in parishes. These priests are usually called diocesan priests, or sometimes, a little less aptly, secular priests. Priests not directly attached to a diocese usually belong to a religious Order or Society and live in communities when they are not engaged at preaching missions, teaching in schools, acting as chaplains, or temporarily substituting in parishes for diocesan priests absent on sick leave or for some other reason. Such priests are called religious priests.

The order of priesthood is, of course, the same in all those ordained priests. The difference between the one class and the other is partly in the kind of work they do, but more especially in the life they lead. As religious they take additional vows



and practice the particular good works peculiar to their Institutes. Thus the Jesuits, Franciscans, Benedictines, and many other religious priests are assigned to some special field on the home or foreign missions, in boarding schools, in monasteries, or other posts of duty.

A vocation to the priesthood may be to any of these states within the priesthood. A boy considering the sacerdotal state ought to consult his pastor before deciding which vocation he wants to make his own, for a boy can hardly know the requirements of the various religious bodies or his own fitness for any special work.

Now and then a fond parent or selfish relative might try to use undue influence to persuade a boy to accept one or the other of these states. This is extremely dangerous for both boy and adviser. A vocation cannot be determined by man. It comes from the Holy Spirit. To allow purely selfish motives to influence the choice would be tantamount to ignoring the will of God, and the results might easily prove disastrous. A truly interested priest, a sincere parent, will always try to understand a boy's nature, talents, fitness, and to direct him according to God's manifest calling—not according to earthly prestige or emoluments.

Upon the choice of the diocesan or religious priesthood depends the next step—the choice of a seminary. If a young man wishes to enter the diocesan priesthood, he will most likely wish to labor in the diocese to which he belongs. He should express his desire to his pastor, who will then advise him further. It is the practice in some dioceses for bishops to accept young men when they graduate from the eighth grade and to send them to a minor seminary—in some dioceses, preparatory seminaries—while financial conditions may make it necessary for the aspirant to enter a Catholic high school in his own vicinity. This latter procedure, while almost unavoidable sometimes, is not the ideal, and Rome has definitely advised against it because of the dangers to priestly vocations encountered in the social activities of the school and because of the specialized training for the priesthood possible only in the atmosphere of a closed seminary. In some dioceses financial assistance for at least part of the student's tuition is arranged by the diocese when the student finds it impossible to handle the matter himself.

If a boy finds that circumstances oblige him to pursue his lower studies in a public or Catholic high school, he should put much emphasis on the study of Latin, even taking extra lessons privately, if possible, so that when the time comes that he

can enter the seminary, he will not be too far behind his fellows in that important study.

Should the choice of a boy be for the religious life, again he should consult the pastor, who will then arrange for him to meet or to correspond with a priest of the Order or Congregation in which he is interested, and directions as to what school to attend can then be arranged with the superiors of the community he wishes to enter. Some institutions offer financial assistance to such a boy when he cannot pay his way himself.

Every young man who sets out on the road to the priesthood hopes and prays that he will persevere through that long hard course. But the truth is that many do not make the grade. And therefore it is wise for parents and brothers and sisters not to set their hearts absolutely on having a priest in the family. Pressure might cause a young man to advance for years, almost to the very gates of the sanctuary, without a true vocation, and the best years of his school life may thus be misdirected. While encouragement from home means much to an aspirant, there are often reasons for reversing one's choice; for instance, the loss of a parent, or incapacity of a father to support the family; constitutional weakness of heart, lungs, eyes, etc.; insufficient talents; an attraction for the marriage state, and many other causes. *It is no disgrace to discontinue the studies for the priesthood*, any more than it is a disgrace to give up farming or mining when one sees these things are not for him. A young man is still to be given credit for having attempted so noble a calling and equally complimented on the good sense to change his course when he feels that it is the proper thing to do.

Vocations show themselves first at all sorts of odd times. Some boys experience a strong desire for the priesthood while serving Mass; others notice it most during retreats and missions. Some hardly think of it at all until Father asks in school: "Who is going to be a priest?" No matter when the desire first asserts itself, the boy ought to discuss it soon with a priest and with his parents. Teachers, too, especially Sisters, are naturally interested in their pupils and ought to be "let in" on the secret—for secret it should remain until the boy is sure of himself. He should pray daily to our Lord in the Blessed Sacrament in visits to the church, and especially in Mass and Holy Communion, for the grace of a vocation and the means to carry it out. The priest and teachers will suggest good books, stories, and pamphlets to read and from time to time will check up with the boy on his ideals and conduct.



# The Teaching Brother's Mission

Brother Germain Faddoul, C.S.C.

## THE BROTHER—RELIGIOUS AND TEACHER

**B**ECAUSE this article is an explanation of the field of the teaching Brother and the qualities of character essential to him, it is fitting first to consider him as a religious, for every Brother is by vocation a religious, and only by obedience is he a teacher. A strong interior life of prayer and faith, directing every act toward his Creator, must motivate and nourish his active, exterior life of teaching.

### THE VOWS OF RELIGION

The observance of the Ten Commandments is incumbent upon every man. The religious, however, wills to do more than the minimum requirement for serving God. He dedicates himself entirely to God by the voluntarily assumed obligation of his three vows—poverty, chastity, and obedience. By these vows he makes of his life a holocaust of love, reserving nothing. Accordingly, the religious profession has been acclaimed by the Church Doctors to be as meritorious as martyrdom, and a sort of second Baptism.

### THE COUNSELS OF PERFECTION

The bases of these three vows are to be found not in the commandments, which bind all men, but in the counsels as given by our Lord Himself. The counsels, as the very name implies, bind only those who freely take upon themselves the additional obligations. "If

*Therefore whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven.*

—St. Matthew, 5:19.



thou wilt enter into life," said our Lord, "keep the commandments," but "if thou wilt be perfect . . . come, follow Me."

## THEIR OBLIGATIONS

Each of the three vows has its particular Scriptural justification, and each of them constitutes a means of following Christ in His life of self-denial motivated by love. By the simple vow of poverty the religious renounces the right to dispose independently of anything having money value. It frees him from the many cares associated with the acquisition and disposition of material goods, and helps him to live poor in spirit as well as in fact. By the vow of chastity he renounces marriage, and binds himself doubly to avoid every exterior or interior act already forbidden by the Sixth and the Ninth Commandments. This vow not only demands chastity, but relieves the religious of many temporal cares, and enables him to have as his primary concern the things of God. His vow of obedience, the most meritorious and perhaps the most difficult of the counsels, requires the submission of the two highest faculties, the intellect and the will, to another for the love of God, and completes his sacrifice. He has nothing more to give.

## THE BROTHERHOOD A STATE DISTINCT FROM THE PRIESTHOOD

The lay Brother is neither priest nor cleric, nor does he desire to be the one or the other. He is convinced that he is not called to take Holy Or-

ders. The two states are entirely distinct, each having its own required qualifications. One fundamental difference is that the end of the religious state is primarily the personal salvation of the religious; and the end of the priesthood is primarily the salvation of others. Consequently the priest must be empowered to say Mass and to administer the Sacraments, but the Brother has no need for these powers. Free from the burdens of the priesthood, he shares its merits, and in his enviable vocation he possesses all the excellence and the beauty of the religious life.

It is a mistaken notion that the Brotherhood is merely a sort of catch-all for those who would be priests, but cannot for some reason make the grade. Young men are sometimes dissuaded from joining a religious community of Brothers and directed to the priesthood, for which they may have no calling. The priesthood involves the direction of souls, a responsibility so great that it would be dangerously presumptuous for a man to choose it through purely natural motives. "And no man takes the honor to himself; he takes it who is called by God, as Aaron was." Misguidance of a young man to the priesthood often results in the complete loss of his vocation rather than in his elevation to a higher dignity.

However, neither are the vocations to the religious state and to the priesthood in themselves mutually inclusive or exclusive. Each person must seek guidance to make the choice that God wishes. "Only, as the Lord has allotted to each, as when God has called each, so let him walk." "Let every man remain in the calling in which he was called."

It is grace that draws man to the state of life God wills for him, and no one has the right to use pressure to force vocations upon another. Nevertheless, it is praiseworthy to ask God for the grace to be called to serve Him in the ranks of the Church.

#### SUPERNATURAL IN AIM

It is not because he despises life in the world that the religious gives up all that makes life dear to the average man, but because he aspires to something higher—to a life that is not *unnatural*, but *supernatural*. He embraces a state that requires the perfecting of the ordinary good qualities of man. He does not enter religion to wear chains and a hairshirt, but to do ordinary things in a better than ordinary manner, for neither praise nor promotion, but solely out of love for God. The religious needs to be a normal, healthy-minded, generous, sincere and cheerful Christian who gives all he has, knowing that his all is not worthy to be compared with the immeasurable return that God

will give him. He is the most practical of men, for he looks past the ephemeral and enticing attractions of the world to an everlasting reward. And he begins even in this life to experience the deep peace and true joy so seldom encountered outside the monastic state.

#### BUT BASED ON NATURE OF MAN

In secular life, the virile man of courage and ambition, the man of Christian tolerance, the man tempered by humility and prudence will make the truly successful man—the man successful as a human being. These same traits make the good religious. Ambition in religion, far from being out of place, is a characteristic of everyone who takes the vows. Who can be more ambitious than the man who strives to be another Christ? Who needs perseverance, sense of balance, more than one with this highest of goals? It is no mere rhetorical expression to call such a goal ambitious. Yet the nearer he approaches this supernatural objective, the more perfectly human he becomes, for man is truest to his nature when he is closest to being what God made him to be. And God wills that all men be perfect, even as the Father in heaven is perfect.

To see the Brother as a teacher, one must consider his ideal as a teacher, well illustrated by the following quotation from the encyclical of Pius XI on *The Christian Education of Youth*:

The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian... For this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic, and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.

Youth must be educated to be true to its nature, to live the fullest life possible to a human being. Because man is by nature a unity of body and soul, he must be educated in both body and soul. The teacher may not ignore the spiritual nature and destiny of those in his care. He must guide his students, as far as he is able with the help of grace, as souls destined for another world. He must help youth to understand the purpose of earthly life, to use it as a stepping-stone to eternal life. Every human being has a right to the knowledge of what God requires of him, and of the place of man in the divine economy. To teach him these truths is the responsible providence of the teacher.

## SHORTCOMINGS OF THE SECULAR SCHOOLS

Can the secular schools impart this knowledge? In a country such as ours, where there is a great diversity of faiths, many of them contradictory, it is obviously impossible to choose any one faith and teach it to all. Neither is there any longer a common ground for all Christian faiths; for unauthorized interpretations of Scripture have caused many to throw overboard the principles by which their parents lived, and to replace them by the pestilential concepts of pragmatism. Their catchy but malodorous shibboleth runs, "Nothing is wrong or right, but thinking makes it so." It makes sin as right as virtue, provided only that its exponents be sincere. Secularized education dares not teach sound moral principles as truths that must be accepted, but instead replaces them by axioms, sometimes innocuous, sometimes subtly erroneous, sometimes even vicious in their implications. Men and women with little or no religious training and with agnostic attitudes are too often found teaching in secular schools. Obviously, what they believe they are going to teach; what they do not believe, they cannot teach. The disorder wrought in young minds by such teachers readily becomes too deep-rooted for complete eradication later by other teachers of sound philosophical convictions.

## RESULT IS DISASTROUS

That this is no light matter is unmistakably thrust upon us by the chaotic state that false principles have engendered in the world today. The morality of a nation is the sum total of the morality of its people, and is particularly influenced by its teachers. Neglect of moral teaching in the schools is bad enough, but a positively immoral content, such as has been openly disseminated in some of our colleges, cannot be sufficiently condemned. This sort of indoctrination is creeping down insidiously into the lower grades through smugly self-complacent, supercilious, and egotistic men and women. These insinuate their mentally undigested and indigestible philosophy by word and example into the minds of the impressionable young. Their promise is a rich harvest of youth—among them our country's future leaders—infected by their unfumigated indorsement of the *mores* concept of morality.

The tendency to withdraw secular education from any dependence whatsoever upon the divine law undeniably weakens if it does not exclude the Christian formation of youth; for if religion and religious principles are not directly taught, the notion that religion is not important is sure to take hold in the minds of many students. Where religion is being conducted as a separate class in the public

schools in an attempt at solution, the danger remains that it will be regarded as a class only, rather than as a way of life. In order to imbue the student with the religious ideal, the whole organization of the school, the teachers, and the textbooks in every branch must be regulated by the Christian spirit, under the maternal supervision of the Church. Religion must be "in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only elementary, but the intermediate and the higher institutions of learning as well." To use the words of Leo XIII: "It is necessary not only that religious instruction be given to the young at certain fixed times, but also that every other subject taught, be permeated with Christian piety. If this is wanting, if this sacred atmosphere does not warm the hearts of masters and scholars alike, little good can be expected."

## THE TEACHING BROTHER AS A PROFESSIONAL MAN

To form the truly Christian man or woman through the medium of the school requires teachers of the highest qualifications—not only sincere, but properly grounded; whose lives are sound; who can unerringly direct their charges over the ordinary obstacles that the young encounter. The more firmly grounded the teacher, the more certainly will he guide others. He himself must be a man of character, "who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ." He must have learned to develop and perfect his natural faculties by coordinating them with the supernatural—for nature is not destroyed, but is made perfect by grace.

The religious teacher needs to be a lifelong student. In the Congregation of Holy Cross, for example, the teaching Brothers are urged to develop their talents to the full. Many have acquired the master's degree, and some have gone on to the doctorate. Extension courses are given each summer in order to keep the men abreast of their field and to broaden their capabilities. Those with exceptional talents are especially encouraged, not for their sakes only, but for the more fruitful accomplishment of their mission. Eminent scholarship is not incompatible with the deepest religious spirit. Rather, the fullest use of all his endowments is the teacher's most effective means in the natural order for the propagation of the work of God and the Church through the school.

The goal of the teaching community is to produce teachers not merely equal to those in secular  
(Continued on page 105)

# St. John of God and Nursing Brothers

*Brother Matthias Barrett, O.S.J.D.*

General Delegate to the United States of America

**F**IRE! FIRE! The noonday silence of Granada is shattered by this dread cry. On all sides people rush from their homes into the streets. "Where is the fire?" they ask one another. For the moment nobody seems to know. Then the news goes round. The Royal Hospital is on fire. The sick are trapped and cannot escape. People stand still, paralysed. Already, a black pall of smoke is covering the town.

It is true enough. The hospital is on fire. What is worse, the flames have gained great headway. As a great crowd masses in front of the building, they see that it is impossible to do anything. The windows are full of patients. They look down on the crowd below. Their hands are stretched out appealingly, beseeching those below to save them from the hungry flames.

What can the crowd do? This is the sixteenth century. Fire-brigades have not reached our modern pitch of perfection. A number of men are at work desperately throwing pails of water on the flames. But it is clear that their efforts are useless.

Even if a rescue party entered the burning building, what chance would they have of getting out alive? Many of the patients are cripples and paralytics. They would have to be carried out.

The flames are already licking at the upper floor. Amidst the roaring and the falling of masonry can be heard the clamors of the patients. Many in the crowd below recognize their relatives and friends huddled at the windows. Can nothing be done to save them? Must they undergo the terrible experience of seeing them burnt to death before their very eyes? Groans and cries are heard on all sides. Even strong men wring their hands in anguish.

Suddenly, a man darts out of the crowd and makes a dash towards the burning building. It



must be some poor fellow driven frantic by the agony of seeing his loved ones perish. He will surely share their fate. Nobody could venture into that inferno and come out alive.

The crowd stands with bated breath. Apart from a muffled sob, there is no sound save the crackling of the flames. The patients have disappeared from the windows. The fierce heat must have driven them back into the room.

Then, to the amazement of all, a figure is seen emerging from the door of the hospital. He is carrying in his arms a sick man. A number of other patients cling to his garments.

Eager hands stretch forward to relieve him of his burden. Necks are craned forward to catch a glimpse of the hero. A great shout goes up. It is John of God. The saint of Granada. The father of the poor. They might have known that he who loved the poor and afflicted so tenderly would risk his life for them. His own hospital is full of sick people.

Only a few years ago John of God had been treated as a madman in Granada. He had been driven through the streets, pelted with mud and stones. Then, after a sojourn in the very hospital which is now in flames, and where he had been treated most cruelly, he returned to the city to found a hospital of his own. At first this venture was thought to be the act of a madman. He had no resources, no friends. How could he maintain all the sick he was gathering into his hospital? But there was no denying his sanctity and love for the poor. Hearts began to soften towards him. As he went through the streets of the town begging for his patients the people were glad to give him alms.

Opinions had changed in a few years. Those who had formerly despised him the most, now treated



him with the greatest honor. He was the pride of Granada, their own saint. It would be a catastrophe if anything were to happen to him.

But what is this? John is seen to dash back into the burning building. Surely, he should not be allowed to throw away his life in this fashion. Those who surrounded him should not have permitted him to go back.

The crowd stands there with leaden hearts. Not only have they lost their sick, but they have lost their benefactor. God must be punishing them so severely for their former ill-treatment of His servant.

Then, to their amazement, John of God again appears at the door carrying a patient in his arms and leading others. How can he survive the flames? Gradually the realization comes to them that they are witnessing a miracle. Almighty God is preserving His servant from the flames so that he may rescue the patients. A cry of thanksgiving goes up from the crowd.

Time and time again John of God returns into the burning building. Each time he brings out some more patients. It seems as if the forces of nature are being restrained by an Omnipotent Hand. The whole building should have crashed down long ago.

The people stand with bated breath. Touching scenes are witnessed as the sick are restored to their parents and relatives. It seems incredible that they are now embracing those loved ones whom they had expected to see perish in the cruel flames.

A shout goes up at last that all the patients are saved. But where is John of God? He is nowhere to be seen.

The military are arriving now hauling a cannon. The flames are spreading to a new section of the hospital which has just been built. If this catches fire, the houses around are in great danger. The whole town itself might become a prey to the flames. The only way to prevent it is to blow down the building with cannon shot.

The soldiers are busy loading their gun when a figure appears on the roof. He makes signs to them not to fire. Then wielding an axe with frantic strokes he begins to hack into the roof. His intention is to cut away the new building from the old one.

The crowd recognizes the man on the roof. It is John of God. It is not enough for him to court death in saving the patients; he must now risk his life in attempting to save the new wing of the hospital. With strong strokes he cuts away at the roof. The flames leap at him, but he pays no heed

to them. He plucks at the burning embers and throws them to the ground.

Just as the last portion of the roof is cut away, a huge sheet of flame envelopes John. The spectators cry out in agony as he is seen to struggle against it. There is a crash and he disappears from view.

John is surely killed this time. He has given his life for the sick. They turn away sadly to go back to their homes taking their rescued ones with them.

But who is that over there? It cannot be John of God although he is wearing a habit like his. The crowd surges forward. A great cry of joy rises up. It is John of God! Men crowd round him. See! He is not even burnt. After all the time he has spent in the flames only his eyebrows are singed. God has protected his servant by a great miracle. The people of Granada flock back to their homes with happy hearts. The miracle they had witnessed was recognized by the Church in the Canonization of Saint John of God.

The hero of the foregoing sketch was born on March 8, 1495, at Montemoro-o-Novo, Portugal. On the day of the saint's birth his native town was the scene of a twofold prodigy. In the first place the bells of the parish church were suddenly heard to ring out in full peal, as if to collect the people for some extraordinary announcement. A crowd soon collected about the church; mutual surprise was expressed and mutual questions asked as to what it could mean. No one could throw any light on the matter; and when some of the crowd rushed into the church to demand an explanation from the bell-ringer, to their intense surprise they found no one there! Yet the bells still continued to make their joyous notes resound, and this, as was now evident, without the intervention of human hand! At the same time a second prodigy was being elsewhere witnessed. A column of bright light was seen to rise and glow over the home of Andrew Ciudad, one of the inhabitants. On enquiry it was found that Ciudad's wife had just given birth to her first-born child, who received in baptism the name of John. Thus did it please God to herald into this vale of tears the heroic apostle of charity.

When God has in mind a special vocation for His chosen ones, He seems to give them a remote and proximate preparation for their future calling. Taking this view we can easily condone the otherwise strange behaviour of John at the age of eight. He ran away from home! His parents had given hospitality to a priest visiting from Spain, who unwittingly influenced John's young mind by his vivid accounts of the churches of Madrid. When John had

caught up with him on his return to Spain, the priest, perplexed with the situation, left him with a wealthy gentleman at Orepeza. Thus started the wanderings of our Saint, which finally brought him to Granada, Spain, where, towards the end of his life, he established his hospital for the sick poor and the indigent. His work as a shepherd and later on as a manager of his benefactor's entire estate; his service in the army; his desire for martyrdom at the hands of the Moors; his gratuitous service for a Portugese gentleman and his family; his peddling of religious books and pictures; his public penances; his self-imposed detention in an asylum; all focused towards one end—the sublime vocation of Saint John of God, who became known as a martyr of charity, the father of the poor, the protector and supporter of the widow and orphan, and later still the Founder of a Religious Order.

It was in the role of peddler of religious books and pictures, that John received the title by which he afterwards became known to the world and by which he was to be distinguished for all time in the calendar of the saints.

One day John was trudging along in the open country surrounding Gibraltar, bending under his load, when he observed, traveling in the same direction as himself, a young lad of a noble and beautiful aspect, although poorly clad and walking barefooted. John, touched at the sight, promptly took off his own shoes and offered them to the little wayfarer. The child tried them on with the greatest simplicity, but, as they naturally proved too large, he handed them back with a gracious smile to his would-be benefactor. The charitable ingenuity of the saint, however, was not to be outdone. He invited his young acquaintance to mount on the top of his back; the invitation was at once gratefully accepted. Coming to a stream, John invited the child to descend and wait a few minutes, whilst he went to procure a drink. The child obeyed; but scarcely had John proceeded a few steps in the direction of the river, when the Child Jesus—for it was He—addressed him by name and revealed Himself clothed in radiant light. In His hands He held aloft a half-opened pomegranate, the emblem of charity, surmounted by a cross, saying at the same time: "John of God! Granada will be thy cross!" He then disappeared from view.

Taking this to be the Will of God in his regard, John quit Gibraltar and made his way to Granada. Here was the scene first of his humiliation and then of his glory. To him the world owes a debt of gratitude, for it was he that made many changes for the betterment of hospitalization. It was no easy task. His innovations caused him much hu-

miliation and suffering. Still John of God persevered in his charitable endeavors for the poor and finally won the love and esteem of his fellow citizens of Granada. In the opening episode of our article John is at last coming into his own. The poor realize they have a staunch friend; the people of Granada, a model citizen and a saint.

After his saintly death, March 8, 1550, the ardent charity of Saint John of God was perpetuated among the brethren, whom he had formed by his lessons and example. Pope Saint Pius V approved the Institute in 1571 under the Rule of Saint Augustine; and Pope Paul V raised the Congregation, which had been approved by Pope Sixtus-Quintus in 1586, to the rank of Religious Order, strictly so called. Pope Gregory XIII, in the year 1576, appointed the Brothers of the Order pharmacists to the Vatican and this privilege has never been rescinded. The Brothers, too, have been the regular and special nurses to a great number of the Popes.

Could we draw aside the veil of censorship that today envelopes the world, we could give an account of the Order in every country of Europe. The worst is to be feared. Although the Brothers exercise works of charity among the poor and indigent of society, still this is no deterrent at the hands of the conqueror or dictator. Take Spain for example. In the civil war that this country is but now recovering from, the Brothers of Saint John of God had no less than ninety-nine martyrs. These faithful sons of Saint John of God stood up before firing squads of Communists rather than offend God in the act of quitting their patients and breaking their vow of Hospitality.

The Order of Saint John of God has been well established for years in the countries to the north and south of our own United States. In the early days of the Order foundations were made in South America, and today the Order is well organized in Mexico, Cuba, Brazil, Argentina, and Chile. In Canada foundations were made in the early part of the 18th century at Louisbourg, Arcadia, consisting of two hospitals, one military and the other general. These foundations were later abandoned and it was not until 1927, that the Brothers again made foundations in Canada. This time it was in Montreal and today there stands to their credit a general hospital, a convalescent hospital, a hospice for aged men, a sanitarium for tubercular patients, as well as day and night shelters for the indigent.

At the invitation of His Excellency, Most Reverend John J. Cantwell, First Archbishop of Los Angeles, the Brothers, on May 4, 1941, opened their first foundation in the United States of America

in the city of Los Angeles, California. The writer of this article had preceded the other Brothers from their foundations in Canada, and was at a loss just how to introduce the Brothers to their new abode. He took them to the poorest section of Los Angeles, and after they had well absorbed the sight of their surroundings as a proximate preparation, he began his walk around the block in which sat their dignified first foundation in the United States of America. Five times they walked around that block, because the writer wanted to wear down any potential resistance, and also to make the immediate preparation perfect. At the psychological moment the introduction was made. The Brothers' first expressions are locked up in the annals of the Order. To be fair the writer wishes to state that, although the first foundation was humble in the extreme, the Brothers have not regretted leaving Canada to make the foundations in the United States. Most of them were but coming back to their native land anyway. They are not the least worried, for they

rely on the Providence of God, and should it be His Holy Will the Order will prosper in the United States as it has in other parts of the world. They visualize medical and surgical hospitals; epileptic colonies; hospitals for crippled children, the blind, and the insane; hostels for the homeless and social centres for soldiers and sailors. May it please God that their dreams come true!

With the kind assistance of a benefactor there has been prepared a beautiful booklet concerning the life of our Holy Founder. This booklet will be sent free to anyone for the asking. Please mail your request to Brothers of Saint John of God, 14122 Hubbard Avenue, San Fernando, California. A two cent stamp to cover postage would be appreciated.

May Saint John of God, patron of the sick, nurses, hospitals, nurses' charitable associations, become better known in the United States of America!

## The Teaching Brother's Mission

*(Continued from page 101)*

institutions, but men in the vanguard of their profession in every division, be it the arts, the sciences, or vocational training. The study of professional literature, attendance at educational conferences, and supervision by trained teachers are important methods employed to improve the quality of the Brother's teaching and to help him approach the ideal set before him.

### HIS PERSONAL WORTH

Because his is one of the most important responsibilities, the Brother cannot be too great or too learned for his profession. He must mold by word and example youths in a period of their life that is characterized by great moral and intellectual sensitivity. He must be their leader in work and in play, guiding them as individuals, each as a distinct personality. Having himself experienced the special difficulties of boyhood, he is able to enter with understanding into their lives and to be of positive help and encouragement, a friend in whom they may at all times confide. He can be more influential than the Sister in the guidance of boys in their adolescent stage, when they are sometimes veritable enigmas to themselves, and can devote more time

to them than the average priest, whose parish duties do not permit him this advantage.

The Brother has dedicated his life to teaching; it is his major interest. It is his career and his means of self-expression. Accordingly, he finds his satisfaction in ever seeking to be more efficient, more the master of his subject, more alive to the possibilities awaiting him and his students both in and out of the classroom. Through his work he fulfills the duties required of him by his superiors, for his active life of teaching is the outgrowth of his religious obligations. At the same time, he is aiding youth in the formation of a sound Christian character.

In this the teaching Brother fills a real contemporary need. He is not an anachronism of the Middle Age, but a hard-working member of the Church Body, never more essential than he is today. He has no limitations of class or time. In his ranks he needs and he wants the finest, the most virile, the most intelligent of recruits, for his is "a work far surpassing the first creations of human art, to reproduce in souls the living image of Jesus Christ."



# SISTERS OF SOC

Edith Ryan

WHEN Saint Benedict was born near the close of the fifth century, the forces of disintegration were at their height. As a student in Rome he was horrified and fled the scene, appalled at the irreligion and immorality. Under the inspiration of divine grace, he began his life as a hermit. With others, who joined him, desirous of escape from a corrupt world, he established the Benedictine order.

Somewhat identical forces of decay at the beginning of the twentieth century, were evident to a brilliant Catholic woman living in Budapest—forces she felt so threatening, that she believed legions for justice and righteousness must be arrayed against them. Possibly she visioned also the ride of the four horsemen, and the ruin and chaos from a battle-front involving the world. She knew, did this watcher, that the time was out of joint and communicated her fears to a group of zealous souls, whom her direction as foundress formed into the Sisters of Social Service, dedicated to the Holy Ghost and following the spirit of the Benedictine Rule.

This was in 1908, when there arose a great Catholic movement in Hungary, with emphasis on social service work. Enlightened by the Holy Ghost, sensitive souls realized that spiritually trained vocational workers would be invaluable in the movement. The first work of this new Community was the reconstruction of blighted lives. A hand was held out to women coming out of jails; a home was built for orphans, and free clinics and dispensaries were opened.

"To help develop all Catholic movements by means of spiritually trained vocational workers . . . to waken all Catholic women to the necessity of organizing according to Catholic principles"—this was the original plan, explained Sister Frederica, the pioneer member of the original group, who later brought the Community to the United States.

Sister Margaret, the foundress, so cognizant of economic problems, began in 1915 the work of organizing all local groups for service of Catholic interests. That divine grace was theirs from that first step, helps to explain a rare accomplishment. Like other early founders of a religious order, the Sisters suffered much during the war, when food was scarce, for they would forego even the necessities, in order to provide for the children in the orphanages. Yet hunger did not halt such work as opening workshops for women whose husbands were in the war, nor long hours in hospitals, nor the training of young women for field work. When the war was over, the Sisters traveled over the country investigating conditions of a bewildered people, collecting food for the starving, and cooperating with the Red Cross in its program of mercy.

With new needs arising with the times, civic activities became a part of the program and views and appeals in the form of political articles appeared in the paper *The Hungarian Woman*, and women everywhere were organized into the Christian Woman's Party.

Those in and closest to the movement saw revolution impending and were ready for it by carrying out Sister Margaret's plan of a cooperative association to cultivate the land. This work in the fields saved the Community, for the country was in a state of collapse. The Sisters worked from the first streak of light to dark and by their side were members of the nobility of nation and Church. They considered it a gala day when Sister Margaret secured a cow for the Association, and with the one in





# SOCIAL SERVICE

Edith Ryan

charge of the Red Cross, drove it happily through the streets of Budapest. All this organization work was done under terrible difficulties, but grace was given for the realization of purpose and the upholding of the Christian movement.

Revolution quelled, again the Sisters were able to go about the country collecting food. Recognition was accorded Sister Margaret by a grateful people who awarded her a seat in Parliament, the first time such an honor was given to a woman.

In May, 1923, those valiant women consecrated themselves anew to their vocation of social service, adopting the name of Sisters of Social Service, and re-pledging the Community to the Holy Ghost and the spirit of the Benedictine Rule. They chose a gray uniform with white collar and cuffs and a gray hat and veil.

Their mission to honor the Holy Ghost in a particular manner is expressed in the medal they wear, which carries the dove, the symbol of the Holy Ghost. Their chapels of the Holy Ghost and the magazine they publish is called *The Dove*.

That under the guidance of the Holy Ghost, there are no spatial limitations for a movement, was evidenced when it took wings over Europe, thence to Canada and the United States, and came to rest in California. Sister Frederica, one of the pioneers in the Community, left her homeland in Hungary and came to the United States. Because of the severe eastern climate she became ill and was sent to California in search of health. As soon as she was well enough she started to work in Los Angeles and the Bishop being pleased with the work, asked Sister Margaret, the Superior-General, for "more

sick Sisters." On November 16, 1926, the first house in Los Angeles was blessed by Bishop Cantwell, now Archbishop. Today, sixteen years later, the Sisters have two houses in Los Angeles and four foundations in the state, located at Sacramento, San Diego, Oakland, and San Rafael.

Apparently the Sisters observe no union hours,

for their busy days continue to even busier nights. That gray costume is seen in odd corners everywhere; in the slums, in Centers, where classes are conducted; in hospitals, where the sick are ministered to; in homes, poor and bare, where help is given according to whatever need is found. Their training is so comprehensive that they are efficient in many types of work, one of which is census-taking.

In their Centers, the Sisters give catechetical instruction to the children from public schools, carrying on this work in the summer vacation schools. Knowing that health is an important factor in goodness, the Sisters have a camp for girls up in the high



# THE WAACS OF CHRIST

*Sister Mary Joan, S.P.*

**N**INETEEN forty-three America is spelling militant patriotism in a new way these days, and depending on individual preference, that spelling is WAACS, WAVES, or SPARS. Enlisting "for the duration" to spend and be spent for the armed forces, these women have rightly merited nationwide admiration for generous service and vital contribution towards achieving a Cause that must be won.

Amid the spinning tempo of an America intensely and wholeheartedly "all out" for victory, we may,

mountains. Groups are divided according to age and are taken for a week or two of recreation and training which they would never have otherwise.

Social service makes no distinction of people and places, and as it did in Hungary, the work of the Sisters includes work with juvenile delinquents. How the Sisters find time to do all they do, cannot be understood by an outsider! In their full program the Sisters also have working girls' organizations and give courses and lectures on their needs and problems.

Group work in local spots is not their only work, for from 1120 Westchester Place, Los Angeles, there goes to many parts of this country and overseas, *Religion by Mail*, a correspondence course. Original "pupils" were gained for instruction through an ad on the back of a little pamphlet, *The Truth About Catholics*. Letters began to pour in from all over the country and the work has grown so that it takes one Sister to attend to it exclusively. The course covers all matters in the Catechism and may be obtained merely by writing for it.

Not only religious problems are sent in but domestic as well and Sister must help to find the solution. When the first part of the course has been satisfactorily finished, the second is sent. With each course there are tests that must be answered. The course includes sections on the Mass, on marriage, and on purity, besides the regular Catechism instruction. Over two hundred and fifty people have completed the four-part course of which seventy-five are in the Army. All are boosters and have added to the converts made. The course was compiled at Kenrick Seminary in St. Louis; the Sisters of Social Service in Los Angeles administer it for the West.

A Sister of Social Service never calls anything

however, overlook the fact that this is but a current reflection of a deeper, century-spanning, world-embracing patriotism in the spiritual order: patriotism to Christ, the Supreme Leader, the Commander in Chief of the Church Militant. Within His army, too, there are loyal followers who wish to be closest to Christ during the battle, and to assist Him more completely in His work for souls. These enlist for service as His priests and religious.

WAACS are no innovation in the Army of Christ. He has always had a definite work for women to do,

"work." The Sisters are proud of their Benedictine heritage which gives such honor to "work."

Because of their Benedictine lineage, the Sisters live with the liturgy, for theirs is the Church calendar every day in the year. Advent is most precious and the Sisters have a charming custom of devotion, the Advent Wreath. In a wreath of pine from their mountain camp, there are four purple candles symbolizing the long thousands of years of waiting for the Redeemer, and one white candle signifying Christ, the Light of the World. For each week another candle is lighted, and every night the community gathers around the wreath and has reading and hymns from the breviary. On Christmas Eve the white candle is lighted.

The spiritual joy of Christmas-tide, through the solicitude of the Sisters, is shared by outsiders, for the convent is opened for a year-end retreat, closing the old and welcoming the new year. Retreatants are awakened after a rest at ten-thirty on New Year's Eve by hymns softly sung by the Sisters. Going to the chapel they participate in the Holy Hour conducted by the retreat-master. The Blessed Sacrament is exposed until dawn and the retreatants take turns at watch during the night. Despite their full days, weighted with their varied activities, the Sisters offer retreats three out of the four week ends every month, one of which is a recollection day. Retreats are also held for non-Catholics.

Their aim being to better the world, the Sisters believe that no force has power to change the world except souls filled with sanctifying grace and living in harmony with the Holy Ghost. Here again is the Benedictine spirit and therein will we possess an everlasting peace in a distraught world wrecked by materialism, greed, and injustice.

a work that can be done by no substitutes. And there have always been women, valiant in their patriotism for Christ's Cause, to take up that work. Ever since Christ walked along the roads of Galilee and called His twelve Apostles to Him by the simple but meaningful "Come, follow Me," this same sweet and insistent Voice has called thousands of young women to a life of complete consecration to Him. Many, lacking the keenness of mind and soul to realize that an invitation from this valorous Leader is a compliment greater than any the world can give, have failed to heed His precious call and have gone along their way, still soldiers in this vast army of the Church on earth, but not generous enough, unselfish enough, and loyal enough to join the group closest to Him. Many, however, to whom He has sent out His pressing invitation have had the wisdom to realize how favored they are, and have enlisted in one of the numerous congregations of religious. We might fittingly call these young women Christ's WAACS who serve their God and through this service, their country.

Just as Uncle Sam sets certain standards that must be met before a candidate to the WAACS can be accepted, so the Church establishes definite requirements for admission into religious communities. Many girls have at some time in their life asked themselves the question, "Should I be a Sister?" Many never progress beyond that interrogation mark and the question remains an unsolved riddle or a doubtful possibility. They who might have been "high souls" climbing the "high road" merely drift along the "misty flats," until other interests gradually supplant the thought of being a Bride of Christ. Those who feel the slightest urge towards the religious life should think and pray until the question is *definitely* settled one way or the other.

The requirements generally given for the religious life are:

1. The desire for the life
2. Physical, mental, and spiritual fitness
3. Acceptance by a religious community.

Some have been blessed with a ready and strong attraction to the religious life; such persons wholeheartedly "want to be Sisters." However, by a desire for the life is not meant a *natural* desire but rather a conviction that in this life one can serve Christ more closely, be less exposed to temptation and sin, and do better Christ's work among souls. One may like the things of this world—good times, attractive clothes, athletics, and even the companionship of the opposite sex—and very intensely dislike convent life with its restrictions and rules, and still be excellent material for the making of a

good religious. Many who are now exemplary religious even went so far as to pray that God would put some insurmountable obstacle in their path so that they would not feel obliged to follow the life to which they were convinced they were being invited. There is no such thing as being drafted into Christ's WAACS. He does not want service that is not freely given. Christ issues His simple invitation, but if it meets only indifference or refusal, He passes on to another soul with this greatest privilege that can be offered to woman.

"Physical fitness" means normal health, or health sufficient to do the work of the community selected. Those entering teaching communities must have strong enough physiques to take up their duties in the classroom enthusiastically, and to supervise the extracurricular activities which modern education makes incumbent upon the teacher. Girls entering the religious life should not try to crowd into the last few months or weeks in the world all the pleasures they would normally expect in the next quarter of a century were they to remain in the world. Health is often seriously impaired by such unreasonable conduct and indiscretions. The normal life in the novitiate may prove to be too much of a strain for the one who before entering weakened her resistance and her vitality by failing to observe the ordinary requirements for good health.

Mental or educational requirements may vary from community to community. Many girls have the mistaken notion that they can never become teachers because their school grades do not average ninety-five percent. A teacher is one who has sufficient knowledge and the ability to impart some of it to others. Most teaching communities at the present time require the candidates for the novitiate to have completed their high school course. More education is desirable, certainly, but this education will be provided in the novitiate and throughout succeeding years. The best advice to the girl who is reluctant to enter a teaching community because she is afraid she will never make a teacher, is to get the advice of one of her teachers who knows her and her qualifications. It is not an unheard of thing that those who felt attracted to a particular teaching community but who had a very strong aversion to teaching have become satisfied religious and excellent teachers. Their heart and will went into their work and stayed there. It seems that in these cases God accepted the good will and generosity of the candidate and gave to her as a reward, success in her work for Him in the classroom. The cause of Catholic Education, year by year, requires more teachers who necessarily form its very foundation. No modern girl, imbued



with the spirit of service, will deny that the religious teacher gives the highest form of service through her devotion to duty in teaching from the kindergarten upwards through college. Many a priest owes his vocation to the example, teaching, inspiration, and prayers of one or more of his former teachers; many a girl has found herself following Christ because she saw the beauty and goodness of this life shining through the eyes of a religious teacher; many a father and mother in the world are rearing their children in the fear of God because they remember the words and example of a heroine of Christ.

Acceptance of a religious community is absolutely essential. Occasionally it happens that some applicant has an impediment that prevents her entering a particular community and she is refused admittance. She should take this with faith and see in it the Hand of God directing her away from one place and towards another where she will find some special work He has destined for her, and which, if not done by her, would remain forever undone.

Must one enter a religious community if she is convinced that this is the best course for her to follow? The answer is that there is no more *necessity* to accept this gift from Christ than to accept a legacy of a million dollars. No one is forced to receive the last-mentioned gift, but who would refuse it? Christ, our Leader, does not need those whom He invites to "Come, follow Me," but He knows with certainty that *they* need *Him*. Theologians are of the opinion that it is quite possible to save one's soul even after rejecting this special grace, but it necessarily follows that it will be much more difficult. One who refuses to accept a precious gift in the material order might be considered as mentally or emotionally too immature to appreciate it. The same is thought of one who turns away from the sweet invitation of Christ.

Those who are struggling against a call to Christ's WAACS offer numerous objections which, when examined seriously and dispassionately, will be found to be merely a cloak for a species of disloyalty, selfishness, or cowardice.

Frequently we hear the objection, "It is too hard." The life of a religious teacher is not easy, but is there any compliment in saying that one can do *only* the easy things of life? To be willing to accept hard things is an indication of growing mental maturity. No life that is worth living is an easy one. However, the religious teacher who has spent twenty, thirty, or forty years in the fervent service of the Master has realized that His "yoke is sweet and His burden light." One gets as much out of the religious life as she puts into it.

"The life is too confined." Yes, it is true that women leading the religious life do not enjoy the same amount of freedom accorded to women in the world. However, within convent walls are dwelling women who have weighed life in the world with its pleasures, honors, and wealth, and who have deliberately discarded such temporal interests for the all-absorbing one of closer association with the Maker and Leader of that world. No life is confining which brings them ever closer to their Divine Lover. The Church in approving of religious communities has not been unmindful of the fact that those leading this life are still human. Prayer, work, and recreation are alternated in such a way that there is neither over-emphasis or under-emphasis. Religious communities differ in their rules pertaining to the contact of the Sisters with their homes, relatives, friends, and worldly pleasures. If the prospective postulant has not the courage to accept the restrictions of the rules and customs of a certain community, it would be better not to enter that particular one. It is foolish to be in the convent but to have one's heart in the world. Why make a half-hearted sacrifice? It should be either *all* or *nothing*.

The third objection often given is the difficulty of leaving home. A strong attachment to parents, brothers, and sisters is perfectly normal. The girl who does not find it hard to leave home will never develop an enduring loyalty and a hearty devotion to the religious family into which she is entering. No one really gives up her family less than a Sister does. It is true that she is not with them and may even seldom see them, but the bond between parents and their child becomes stronger and spiritualized as the years go on. Experience has shown in numerous instances that it is to the daughter in a convent that the parents turn in an hour of trial. They realize that through her unselfish devotion to God they will merit more of His favors and graces.

As simple as this are the basic points for consideration in the matter of enlisting for special service in the army of Christ. Like her 1943 American counterpart, Christ's WAAC proves her patriotism by a voluntary enlistment. Like her, she undertakes any work and every service that can advance a cause which she is convinced deserves her best and all. They are alike, these valiant women, and yet so unlike, because of this tremendous exception: At the end of the "duration" there is inevitably for Christ's WAAC a Victory as un-failing as the word of God, as permanent as eternity, and as soul-satisfying as only complete possession of Christ the Leader can be, days without end.



# The High Romance of Medicine

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**T**HERE IS much more to this matter of becoming a doctor than meets the ear at the first mention of the topic. It is quite a different thing than becoming a tradesman or a bond salesman or a technician or a merchant. There are boys who ambition becoming a doctor almost from the date of their earliest recollections, yet who never become doctors. There have been boys who carried their ambition as their cherished vocational objectives for the years of their college life, who yet did not become doctors. The reason is simply this that not everyone who decides to become a doctor has the opportunity or the competence to become one. It takes ample money, favorable circumstances and a special kind of mental and moral stamina. At the present time, however, as well as for some time past and presumably for some time to come, the first step in becoming a doctor is to get into a school of medicine and that is sometimes and for some boys a very, very great achievement. We might as well be honest about it and face the facts.

There are many more boys who wish to become doctors than can become doctors under conditions existing today. The schools of medicine can take approximately 5,000 Freshman students. Under such pressures as are being exerted upon the schools of medicine today, they might even take 6,000. The sixty-six four-year approved schools of medicine and the ten two-year approved schools of medicine cannot strain their physical facilities very much beyond their present capacities. The number of applicants, however, for admission to schools of medicine far exceed each year the number of successful applicants. Generally, there are two to three times as many boys who want to get into the schools as finally get into them. Some schools of medicine have five, six, and even ten and twelve times as many applicants as Freshman students. The meaning of this fact is evidently this that every student successfully selected is one out of ten or twelve or more applicants. Some students apply to one school only. By far the greater number, however, apply to four, five, and even more schools. There are instances on record to show that some applicants have applied to as many as ten or fifteen schools without

being successful in securing admission to one of them.

Why this crowding into the profession of medicine? There are superficial answers to the question and deeper answers as well. Superficially, it may be said that the young man of today desires to get into a profession that is not over-crowded on the theory that future opportunity is afforded to the professional man in the least densely crowded profession. It has been dinned into our ears in the public press, in radio talks, in periodical literature and in conversations that the country needs doctors and the responsive thrill in many a young man's heart is ample evidence that the assertion of the relative fewness of doctors is taken seriously by the younger generation. Of course, we can always use more and more doctors. As standards of health care are raised, the physician becomes more and more indispensable and he finds constantly more and more work to do in caring for those whose health ambitions are rising to constantly higher levels. Nevertheless, it must be borne in mind that in many a large and populated center, there always are doctors who during the early years of their professional life find it difficult enough, sometimes very difficult, to achieve desirable income levels and who must tide over the initial years of their independent practice by loans and subsidies from relatives or friends. It may be questioned seriously whether the relative fewness of doctors is effective in increasing the crowds of young men who wish to rush towards medicine.

What then is the reason why so many young men desire to become doctors? Of course, there is glamor in the doctor's life; there is drama and tragedy and not a little comedy; there is honor and power and in some instances, few enough, there is potential wealth; there is influence and community respect and friendship and admiration. I will admit that all of these are the lot of the physician, in varying degrees, to be sure; in a high degree in some instances but always in a measure satisfactory to the average physician. But beyond all of these desirable inducements and satisfactions of life, it would seem that the younger generation of our day especially is greatly influenced by the phy-

sician's opportunity to do good to humanity. Idealism, even in the day in which we are living under the stress of war and civil emergency, is far from dead. As one watches young people in our hospitals, patients and visitors alike, and notes a glance of respectful admiration in the eyes of youth watching the physician, it may be the youngest intern or the oldest staff member, in his rounds among the patients, one cannot but be impressed with the thought that the youth of today realizes, vaguely perhaps but realistically, the indescribable good in the service of humanity which medicine and the physician can achieve.

If this idealism is to result in actual achievement, it requires the development of high competence and even higher character in the physician and that is one of the reasons why the schools of medicine are so exacting in the selection of their students. The schools publish minimal requirements; they tell the applicant that he must have completed two or three or four years of college during which period the student must have earned six semester hours in English, eight in Inorganic Chemistry, four in Organic Chemistry, eight in Physics, eight in Biology and eight in Modern Languages, but the student who is impressed by this over-simplification is doomed to disappointment. What the school cannot tell the applicant is that with such a superabundance of men who wish to crowd into medicine only those can be accepted who have achieved more than a minimal standing in these various subjects. In other words, there are but few schools of medicine in the country, if any, who would accept the student who has achieved only a C or a D average in the minimally required subjects. The schools want men who have given evidence of intellectual capacity as well as of such traits of character as are indicated by consistently maintained scholarship standing through several years of college study. Of course, there are mediocre doctors but the schools will not, generally speaking, take chances by accepting a mediocre college student and surely not a sub-mediocre college student. The high professional life of the doctor with its exactions and its obligations demands the man of excellence and of distinction. The future physician must be a man to whom one can safely entrust the lives of human beings, the lives and welfare of wives and husbands, sisters and brothers, of children and the aged, and the qualifications for such responsibilities are not to be esteemed too lightly.

And here perhaps is the secret of it all, the secret of why the youth of today crowds into medicine. Youth instinctively knows that the measure of a man is the measure of his ability to carry responsi-

bility. We may not always keep this important thought in mind when under the erosion of daily routine or the anxieties about examinations, or the pressure of our memory tasks or the lethargy that comes from overwork and fatigue, one's ideals become faint and hazy, but there is not a medical student who completes his medical study who has not seen the visions of supreme human achievement and great satisfaction in the work and the labors of the doctor. It is for these moments of inspiration that the medical student can and does live and it is these visions which feed and strengthen the soul to strain itself in high endeavor for a supremely worthy end. Ask the medical student who has just assisted in the delivery of his first baby or who has seen for the first time the cold arms of death embracing the patient in whom that student has placed his hopes and ambitions. Tragedy stalks through the life of the medical student just as victory over death and disease rides triumphantly through his hours of study and work. Is it at all surprising that the high romance of medicine must mean so much to the idealism of youth?

There is none of the natural professions that opens up to its votaries more of the secrets of a life, none that opens up more avenues of thought and experience, none that takes its adherents more deeply into the depths of human misery, and none that can raise them more successfully to the heights of human greatness. To be sure, the priesthood, so akin to the medical profession, achieves on a supernatural level as well as upon the natural one what the physician achieves on the natural level alone. But short of the priesthood, no life can be more completely dedicated to the service of humanity and of God than the life of the physician.

And for Catholic youth, here is the great opportunity. The boy who feels that the priesthood is not for him but who would achieve in a measure what the priest can accomplish, will see in medicine his great opportunity. He reaches not only the body but also the mind and heart and soul of his patient. He serves Christ in every one of those who appeal to him for comfort and for help; he lives a Christ-like life in going about doing good and wherever his shadow falls, there the miracle of healing is achieved. And if he has a still greater ambition, the Catholic boy will see in medicine the opportunity to pursue the study of truth through scientific research where that truth can be made immediately and most effectively to subserve the good of mankind. The Catholic boy who ambitions the study of medicine will recognize the chances for moral influence upon the lives of countless human beings. All this is implied in becoming a doctor.

# Professional Nurses in the War Effort

*Sister Rita Marie Bergeron, O.S.B.*

**R**ADIO and press are stressing daily the need of professional nurses. To the casual observer, their emphasis on the subject may seem to be no more than pressure propaganda. When it is learned, however, that the service of nurses is second only to that of men in the armed forces, we understand that the nurse supply is a matter for serious consideration by young women who possess the required qualifications for nurse education, their parents and the general public.

The Surgeon General of the United States Army, James C. Magee, is so concerned when he says:

The jeopardy in which this nation now stands is the gravest in all of its history. A difficult war of untold length must be prosecuted to a successful conclusion, whatever may be the cost. The nurses of this country bear a heavy responsibility in this pitiless struggle. It is their unique opportunity to be the first women who are privileged to render to the wounded those ministrations which only a woman can give. Thousands of nurses are needed immediately. Without them, the welfare of the sick and wounded will be seriously affected.\*

The Surgeon General of the United States Navy, Ross T. McIntire, does not hesitate to state:

The Navy has looked with great concern on the apparent shortage of graduate nurses in our nation. Now that war is upon us and the prospect of its continuing over a period of years is a reality the need for graduate nurses is greater than at any time in our history. The Army, the Navy, the Public Health Service, and the civil population will need more nurses. The present system of training nurses is inadequate, and since the Government has recognized this, every effort should be taken at this time to double the training facilities for nurses. . . .

Neither does Thomas Parron, Surgeon General of the United States Public Health Service, believe that the need for nurses is underestimated. He says:

Nursing is on the front line in all our war effort and will occupy a place of primary importance in world-wide reconstruction after the war. The enrollment in our nursing schools must be increased greatly

if we are to provide nurse power to fill the ranks on this front line. The Government recognizes this need and has appropriated funds to increase educational facilities and to establish scholarships for students.

Bishop Joseph M. Corrigan, late Rector of the Catholic University of America, was one of the first to inform the public that more nurses are needed. As early as May, 1942, he urged that 14,000 young women enter Catholic schools of nursing at once. This number has now increased to approximately 24,000.

A professional nurse is a graduate of a school of nursing which meets the minimum requirements set by State law, and who practices nursing by virtue of her professional preparation, knowledge, and the license she holds to practice her profession in the state. Nursing is a field in which young people of proven ability can find unusual opportunities for self-advancement and public service. It is a service which affects every individual and every family. Its threefold function—care of the sick and injured, prevention of disease and disabling conditions, and education for healthful living—gives it a depth of purpose and a breadth of scope unmatched in any other professional field for women. Nursing calls for spiritual zeal, a liking and understanding of people, professional competence and skill, a working knowledge of the principles of education and of scientific medicine, and an appreciation of the religious, social, and economic forces which exert such powerful influence on the lives and actions of human beings.

Nursing offers opportunities for specialization in each of its major branches of service, i.e., institutional, public health and private duty nursing, and nursing education. Usually the activities of the nurse fall into three groups: those dealing with patients, helping them to get well and teaching them to keep well; those involving administrative responsibility; and those in which the education of nurses—undergraduate and graduate—is the dominant. Most of the strategic positions of leadership and responsibility are held by women.

Nursing is a work for which many religious congregations have been established; it is a career which appeals to women of high ideals both as a life work and as a profession. The lives of the saints include a large number who devotedly cared

\* Federal Security Agency, U. S. Office of Education, *Professional Nurses are Needed*, Vocational Division Leaflet No. 10 (Washington, D.C.: U. S. Government Printing Office, 1942), p. ix.



for the sick and helpless. Our modern, well equipped, scientific hospitals are but reflections of what can be accomplished when the motivation arises from Christian principles. The Sisters and Brothers of today do not walk barefooted to the homes of the sick as did St. Francis, or write prescriptions as did St. Hildegard in her convent infirmary, but they do assist in accomplishing by present day means the salvation of souls and the spread of religion. Approximately one fourth of the 13,000 schools of nursing in the United States are conducted under Catholic auspices. Catholic schools of nursing compare favorably with the others, being superior to some and as good as or better than many.

The total enrollment in state-accredited schools of nursing in February, 1942, was 100,000. Of these, 44,306 were new students. However, to meet fast growing military and civilian needs the National Nursing Council for War Service has set a goal of 65,000 new students for 1943. State Nursing Councils for War Service have set goals within their respective states.

The present estimates of nurses needed in 1943 for the armed forces is over 30,000; for Veterans' Administration—2,000; in war and civilian industrial plants—12,000; in hospitals, homes and public and private health agencies—21,000. The rapid expansion of civilian and governmental hospitals, increases in industrial employment, the development of boom towns, the emergency medical plans for civilian defense—all create demands for more and better prepared nurses.

The Committee on College Women and the War of the American Council on Education recognizes that, at the moment, one of the greatest needs for the services of women is in nursing. In the reconstruction after the war, too, nurses will be needed for service in the devastated countries and for the expansion of hospitals and public health facilities at home. The estimated 274,000 graduate nurses available next October may not be sufficient to meet the demand. One nurse in every four may be serving with the armed forces before the year is over. Yet, the need of 65,000 new students for the present year is only partly due to the war; it is due in part also to growing civilian needs. Hospitals in 1941 cared for a million and a half more patients than during the previous year, and the 1942 increase is even greater. Group payment plans and changing American life indicate a long-term trend. Overgrown communities call for added numbers of public health nurses to protect the population against epidemics and other health hazards. The reduction of medical personnel in hospitals is

placing added burdens upon the nursing staff. In addition, there are many wartime demands incident to civilian defense which nurses have to meet; for example, the teaching of refresher and home nursing courses, the training of nurses' aides, and assistance in the civilian defense program.

Acceleration of nursing school programs so that students may be ready for service in military hospitals in less than the usual three year period in hospital schools, and in less than the four or five years in collegiate programs, has been recommended by the National League of Nursing Education, the Association of Collegiate Schools of Nursing, the National Nursing Council for War Service, and the Subcommittee on Nursing of the Health and Medical Committee of the Federal Security Agency. The introductory instruction and clinical education may be completed in twenty-four to thirty months; the collegiate programs leading to a baccalaureate degree in three and one-half to four years.

The curriculum of nursing is an integrated program of instruction and experience. The correlation of theory and practice makes it possible for the student in nursing to render patriotic service within six to eight months after her admission to the school. She helps to alleviate the shortage of nurses for the sick in civilian hospitals. Schools of nursing are giving consideration to the possibility that, in case of serious shortage of nurses, senior students may be sent to military hospitals to complete their final months of clinical experience.

Once again war has given impetus to nursing education and we must not underestimate the need. Every nursing job today is a war job. There is an air of glamor in nursing on the battle front, while the nurse at home may feel that she is just carrying on as usual. Nurses serving on the home front may soon be given some symbol identifying them with the war effort. The nurse who is married and has a family to care for, but who gives part time voluntary service to her community, is also entitled to recognition. In fact, serious consideration is being given to assigning nurses to civilian as well as to military services. Hospital, private duty, health department, school, industrial and visiting nurses are all doing war jobs. Imagination, courage, persistence and faith in the importance of maintaining good nursing service for all our people are needed to meet the challenge of today.

Surgeon General Parran has said, furthermore, that the need for well-trained nurses will not end with the present emergency. Casualties of war remain long after the peace has been declared. Post-war reconstruction will not be limited to this country but will extend through many parts of the



world. It has been said that our nurses should be selecting the country in which they will wish to serve so that they may now study its geography, language, nutrition, mores, and customs. Our nurses are already going into the nations of South America to assist with rapidly expanding health programs. Catholic nurses who know the language and who can meet professional qualifications have an unique opportunity in these Catholic countries.

Surgeon General Magee reminds us that in the last war 21,000 gallant women joined the Army Nurse Corps in defense of their ideals and their country. The American Red Cross Nursing Service was established primarily to provide well qualified nurses to care for the men in the armed forces and has been charged with this responsibility since 1912. This arrangement relieves the Army and Navy Nurse Corps of the vast amount of detail involved in securing data necessary to determine a nurse's suitability for assignment with the military forces. The American Red Cross Nursing Service closed its fiscal year, June 30, 1942, with about 21,000 nurses in its First Reserve—i.e., the number who meet the requirements for army and navy nursing. The goal for the current year is 50,000. Senior student nurses who meet Red Cross requirements are eligible for the Student Reserve of the American Red Cross Nursing Service. Upon graduation and having passed their State Board examinations the young women automatically become full-fledged Red Cross Nurses.

The Army Nurse Corps has been an integral part of the army since 1901 and the Navy Nurse Corps has had a similarly fundamental place in the Navy since 1908. Both Army and Navy Nurse Corps provide for rapid expansion by the admission of reserves. Since 1920 all nurses admitted to the Army Nurse Corps, whether regular or reserve, have entered the service with the relative rank of second lieutenant, and could aspire to successive promotions to the rank of first lieutenant, captain, and major. In March, 1942, the superintendent of the Corps was elevated to the rank of colonel and her assistant to the rank of lieutenant colonel.

Members of the Navy Nurse Corps were given relative rank in June, 1942, beginning with the rank of ensign, with the opportunity of promotion to lieutenant junior grade, lieutenant, to lieutenant commander. Since December 22, 1942, the relative rank in the Navy Nurse Corps has been increased. The superintendent of nurses is now captain, and there will be commanders, lieutenant commanders, lieutenants, lieutenants junior grade, and ensigns, as are consistent with the total number of nurses making up the Corps.

Nurses who demonstrate the qualities of leadership can be reasonably sure of promotion in both corps. Those with special experience, especially in such fields as operating room supervision or anesthesia, are usually assigned to those services, although it is specifically stated by both corps that nurses will be assigned in accordance with the needs of the service. Nurses who have had flying experience are now needed for the Air Force branch of the Army Nurse Corps. Reserve nurses are eligible for exactly the same insurance and other privileges as members of the regular corps. Nurses have a special place in the military services since all are now committed to see to it that not one of our men in the armed forces suffers for the lack of good nursing care. Nurses do not replace men, nor are they replaceable.

The epic story of this war will depict the heroic service of women in nursing, as that which took place on Bataan and in the rock-encased hospital on Corregidor; their valiant care also of the injured at Pearl Harbor, Wake and Guam, bring into bold relief the drama and adventure which abound in nursing, and the opportunity for thrilling vital service it provides. Fifteen Army nurses and one Navy nurse have been decorated for their valorous service during the battle of the Philippines, and another Army nurse was decorated for acts of "extraordinary fidelity and essential service" during the attack on Hickam Field, December 7, 1941.

Mary E. Hickey, who has recently retired as Director of the largest staff of nurses under the direction of a single authority in the world, inaugurated the nursing service of the Veterans' Bureau in 1922, and has directed it since that time. The staff of 4,678 gives nursing service to veterans who are "suffering from neuropsychiatric and tubercular ailments and diseases" which have been "adjudicated as attributable to military or naval service."\* It is needless to state that the present service and its further expansion is of the utmost importance.

It is estimated that 322,000 nurses will be needed in 1943 for general, mental, and tuberculosis hospitals; for private duty, industrial and public health nursing. There will be 214,000 registered nurses available, giving a shortage of approximately 100,000 this year. The shortage is felt most acutely in the civilian hospitals. Unless we succeed in arousing desirable young women to this vital need for their services, our people may be deprived, to a very serious extent, of the care in illness and the

\* Editorial, "And After the War?" *American Journal of Nursing*, XLIII (February, 1943), p. 130.

safeguards of health so necessary to a nation at war. As previously mentioned, the student nurse participates in giving nursing care while she learns. Inactive nurses are being called back to service. The Red Cross Voluntary Aides are giving invaluable assistance. Subsidiary workers are used wherever they are available. Many other adjustments are being made but still some hospitals are handicapped even to the extent of being obliged to close some of their wards.

The nursing profession has the responsibility of maintaining a continuing supply of well qualified nurses. To do this schools of nursing must have well prepared faculty members who have the ability, vision, and ingenuity to carry on sound learning programs, even under difficult conditions. The profession's gravest mistake in World War I was its failure to recognize that the schools must go on. This is as much a civilian as a military war, and it is essential that nurses in teaching, supervisory and administrative positions remain in them in order that the 65,000 new students and those in their second and third years be adequately supervised and taught.

About 25,000 graduate nurses are engaged in teaching, supervision, and administration. In 1942 the National League of Nursing Education reported a very definite shortage of faculty members, which was more acute in the supervisor and teaching head nurse than in the instructor group. The shortage in these fields has not been caused by the war to any appreciable extent, but rather existed before due to the improvement of educational standards in nursing and the expansion of hospital services. In 1941 the United States Public Health Service reported 17,700 vacancies in hospital nursing positions, and it is estimated that there are now far greater shortages. College graduates are especially needed to enter nursing because they are prepared to advance more rapidly to positions of teachers, head nurses, and supervisors. Graduate nurses who are able to qualify should be urged to do so and assisted as far as possible.

Public health nursing includes all nursing services organized in a community to assist in carrying out any phase of a public health program. The public health nurse may serve as: a visiting nurse; a county, city or State health department nurse; a school or an industrial nurse; or she may be in an administrative or teaching position. In April, 1942, the United States Public Health Service estimated that 10,000 more public health nurses were needed.

The civilian health must be safeguarded. When people are migrating into defense areas with little or no sanitary facilities, there is imminent danger

of the occurrence of epidemics. In case of disaster there will be evacuation of hospital-patients to homes, pregnant women subjected to unusual shock, newborn infants without care. In 1940, there were 857 counties in the rural areas which had no public health nurses, and twenty cities of 10,000 or more population which were in the same unfortunate condition. Public health nurses in increasing numbers are needed to safeguard the health of the migrant populations temporarily settling in extra cantonment and defense plant zones. They are needed also in the great defense industries to render first aid and to help keep workers well. No ceiling has yet been placed on the number of public health nurses needed to assure optimum health for every man, woman, and child in this country. So important to national health is their work and so urgent the need, that Federal Funds under the Social Security Act have been appropriated each year since 1935 for their preparation and employment. The high percentage of men found physically unfit for military service in 1940 will cause government health officials to spread health information more than before known. As one of the most important functions of the public health nurse is that of health teaching and disease prevention, her services will be more than ever in demand.

Nursing provides an income which compares favorably with that of women in business and in other professions. However, it is recognized that a high percentage of nurses are not receiving adequate salaries. As a nation, we cannot afford to force nurses into jobs outside the nursing field because the salary does not provide for the maintenance of a proper standard of living; neither can we afford to have young women select other professions because of the fear of future insecurity in nursing. Congress has provided more adequate basic salaries for army and navy nurses in the new pay bill signed by President Roosevelt on December 22, 1942. This bill provides for some allowances and increases the yearly salary from \$1,080 to \$1,800 for lieutenants and ensigns. Promotions to the higher ranks carry the same pay increases as in the other branches of the army and navy. It is expected that many nurses who could not have met their obligations and were, therefore, unable to volunteer for service at the lower salary, will now become available.

In the civilian nursing positions there is a wide variation in salaries. As reported in 1942 by the American Nurses' Association, basic salaries in some hospitals and public health agencies are highly inadequate. The higher salaries are equivalent to those of other professional women. The medium

# Women War Workers in Washington

Matilda Rose McLaren

"I WOULDN'T have my daughter working in Washington these days if they trebled the regular secretary's pay," cried my friend. "Why, it's a regular Sodom and Gomorrah!"

Is it? Captain Rhoda Milliken, head of the Bureau of Metropolitan Police, assures us the incidence of crime involving female workers as victims is no greater in Washington, today, than in any other city of comparable size.

This writer's niece reports: "If you wrap yourself in a blanket of dignity and wholesome fun, conduct yourself as a lady, you will be treated like a lady! The few cases of bad actors have been over-emphasized, just as Hollywood divorces are publicized ... and golden weddings ignored!"

annual income for private duty nurses working full time in 1936 was \$1,260, but it is believed to be higher at present. In nursing education and the hospital nursing services salaries range from \$840 with maintenance for the newly appointed staff nurse to \$6,000 with maintenance for the director of nursing in a large hospital. In some hospitals and schools full maintenance is not provided. In public health nursing the salary range is from \$1,200 to \$6,000 without maintenance. It is of interest to know that according to figures compiled by the United States Office of Education in 1938 nurses with college degrees received higher salaries. During the first year out of college, nursing is the best paid occupation. Again, eight years after college, the largest salaries received by college women were in the fields of research and nursing.

Surgeon General Parran has said that no desirable candidate for nursing should be deprived of the privilege of entering a nursing school because of the lack of tuition fees. To date the Federal Government has appropriated \$5,300,000 for scholarships and subsistence to students; \$4,063,000 of this amount has been allotted to basic programs in nursing. Because of the increased cost to the schools, funds for teaching personnel and classroom facilities have been granted. Some assistance has been given to inactive nurses for refresher courses, and \$1,015,000 for post-graduate education in teaching, supervision, administration, and training in such specialties as midwifery and anesthesia. Legislation is now in process for the appropriation of funds for a much more expanded educational program.

It is important to select the school of nursing

Uncle Sam needs all the nieces he can muster. During 1943 he hopes to muster about 750 more each week. There's work to be done! Can women take it? Think of what the women of Europe are enduring to help *their* respective governments!

Let us remind ourselves that here in America, our church doors are open, our schools are functioning, our homes remain intact; our health, as a nation, is above par. Homes for the aged are warm. Orphans are well fed, etc., etc.

Compare that with the rape of Europe; the dangers of guerilla warfare as carried on by women. Just one little "for instance":

Near the city of Valjevo, Yugoslavia, German patrols good naturedly allowed a blind grandmother

just as carefully as the college or university is selected for general and other professional education. The National Nursing Council for War Service, with headquarters at 1790 Broadway, New York, will give information about schools to prospective candidates. The Catholic Hospital Association publishes a list of schools which have been evaluated by that Association. The National League of Nursing Education and the Association of Collegiate Schools of Nursing publish lists which include some of the Catholic schools. These may be secured through the Nursing Information Bureau, also at 1790 Broadway, New York. Additional reliable information may be obtained for State Nursing Councils for War Service and State Boards of Nurse Examiners.

Nurses do their work with individuals and groups, and in doing so they unite their prayer and work with Mary and Veronica. Veronica taught the excited crowd following the blood-stained, weary figure of our Lord along the road to Calvary a lesson of compassion and human kindness as she pressed the towel of loving service to the face of Jesus Christ. Nurses press the towel of devoted service to the face of humanity in charity and love of neighbor. Many a nurse, as she is called to home or hospital, or "carries her bag" through the streets, may recall the humble Maiden of Nazareth as she went over the hills of Judea to care for Elizabeth who was with child. Today in every home, hospital, school, factory, ship, airplane, and wherever there are a war scarred people, they are looking for the sympathetic, scientific, and spiritual zeal of American nurses. Shall we fail them? Women of America, this is our challenge!



to pass through their lines daily as she delivered "wash" to her daughter's customers. What harm could a blind, toothless old crone commit ... perhaps she reminded them of their poor old grandmothers in the *Vaterland*. She passed regularly, for weeks, until one day a patrolman thought she carried as if the basket seemed heavier than usual. Perhaps he'd better investigate. Ah, *grossmutter* was smuggling apples through the lines. He could do with a few himself ... and under the apples he found hand grenades. She had been carrying them to her compatriots. Suppose she had stumbled and fallen? She took that chance to help *her* government. And she took her "punishment" when caught. Yet, she was physically handicapped and older than the total ages of her three grandsons.

Yes, if you have taught your daughter how to behave herself, and she is hale and hearty, by all means let her take the Civil Service Examinations which might result as an appointment in Washington.

The first thing upon arrival in the nation's Capital a girl should do is to apply to either the Travelers' Aid Society, the Defense Housing Registry or the Employees Service Departments for help. These groups hold themselves ready to help. They have several thousand inspected rooms available. These rooms rent for \$25 to \$35 per month for singles; \$17.50 to \$25.00 for doubles. The latter are to be recommended to girls away from home their first time. A roommate helps to stave off homesickness. It is the girls who "hit" Washington and do not avail themselves of these agencies who find the going tough and sometimes find themselves exploited.

In order to acclimate herself a bit, a girl should be in the city twenty-four to forty-eight hours before she is expected to go on duty. This gives her time to shop around for clean, yet less expensive restaurants and to become acquainted with the stores. Before she is in the Capital many hours, she should have sought out her church.

"In a city of strange faces," said our niece, "where all about you is hustle and bustle, new customs and faces, to suddenly find yourself in a church not so very different from the one you were raised in, is just like finding an oasis in the desert."

A substantial day's meals should not cost over \$1.25 per day.

Holidays can profitably be spent "doing" the museums, libraries, and historic landmarks, gratis. There are a number of employee-sponsored clubs where girls meet nice young men at wholesome parties.

Every government employee should make sure to get the proper amount of recreation. All work and no play makes Jill a dull girl. According to the Mayo Clinic at Rochester, Minnesota, if we are to live our fullest and literally enjoy an abundant life, we must have a balanced ration of activities. These include: Worship, Work, Love, and Play.

A great deal has been said about the "mental breakdowns" of Washington workers. Like crime, these cases have been overly dramatized. Dr. Winifred Overholser, superintendent of St. Elizabeth Hospital, says:

"Several of the girls committed had a history of psychiatric care or commitment to other institutions, and those who had not been in mental hospitals had a record of poor adjustment to work. In other words, Washington is a mental hazard only to the poorly balanced."

Hours, on a war time basis, are often long; the environment is new and confusing. A girl who is not physically up to par should not attempt this work. There are many other niches for her on the home front. But we repeat, if she is well and strong, compare her salary, her service to Uncle Sam to the dangers under which European women are working. The normal red-blooded girl should find no difficulty in making the adjustments, even if she comes from a quiet farm. The spirit of adventure is just as strong in the female as in the male; the feeling of achievement just as gratifying ... and she *is needed!*

Here are a few must's to remember:

Do *not* go to Washington until you have a definite appointment. Take enough money with you to run at least three weeks; room rents are in advance and that first check has a way of being unavoidably held up. Do not take excess baggage (including relatives) with you until you are permanently located. These can follow. Immediately upon a night arrival, contact the Travelers' Aid Society right there in the Union Station or Bus Terminal through which you make your approach on the Capital. For a day time arrival you will appreciate the Hotel-Transient Clearing House (Call Republic 2600). The U.S. Information Center at 14th and Pennsylvania Avenue, N.W., is open from 9 A.M. to 10 P.M. on weekdays; noon to 7 P.M. on Sundays. If the temporary quarters are found unsuitable, contact either Defense Housing Registry or the Personnel Division of your agency to help you with this personal problem. Do *not* go out to find a room on your own ... it might cost you too much, perhaps in more ways than financially. When there are *inspected* rooms available, why take that chance?





# The Law as a Career

*The Honorable*

*James E. Higgins, LL.B.*

**T**HE CIVIL LAW consists of rules established for the purpose of enabling the individual to live in harmony with others of his kind and yet retain, to as full an extent as possible, all of his divinely endowed rights and as many of his natural and acquired rights as is possible.

It must be remembered that all just laws are based on the Divine authority and that any civil law which contravenes a Divine pronouncement is of necessity unjust. There are, however, many lesser laws which our experience has proven to be of inestimable use in our contacts and tradings with each other. These laws, such as our Uniform Sales Act and Negotiable Instruments Act, while perhaps not directly based on a divine foundation, are, nevertheless, remotely at least, resting on the same authority.

There are, further, certain laws which are calculated to provide orderly and efficacious methods to meet the unusual demands of abnormal conditions, which from time to time beset us and during which it is often necessary to set aside, temporarily, our laws enforced in normal times. An example of laws such as these is Martial Law.

While many books could be, and have been, written by many better men on Jurisprudence the above will suffice for the purposes of this article.

The laws mentioned are enacted by our various legislative authorities and are construed by the

courts consisting of judges, juries, lawyers, sheriffs, bailiffs, clerks, etc. They are administered by the Executive branch of Government. The lawyer is an officer of the court and as such has an official or a public status. His practice is before the courts and, at times, before various administrative boards and the like. We shall consider very briefly some of the more important aspects of his professional work, duty, and opportunity.

In any consideration of the law as a career it appears that it is of primary importance to determine what the practice of law properly encompasses. After more than twenty years of general practice, in a small town of some 12,500 citizens, it is very clear to me that there are no sharply defined limitations on the activities of the lawyer since, in the final analysis, he has to do with human thought and action, and further, that there are relatively few of the avenues of human activity on which the lawyer does not, at one time or another, find himself bound to dwell—if only temporarily. Of course, much, or perhaps most, of the time his efforts are utilized in affairs which are not of themselves of any considerable importance to all of the people, although, even the most unimportant controversy which is brought to a just conclusion through the operation of the law, adds that much to the sum total of our ability to live together in a closely knit civilization. There are, however, many times in the course of his practice when the lawyer must work hard and intelligently for one client in order to keep alive and strong some of these basic principles, under which alone we can maintain our Christian ideals and keep secure our God-given rights as individuals. From these very general facts we believe the conclusion to be war-

ranted that the practice of law encompasses almost the entire range of human activity and thought, the only exceptions being those actions which do not invade the substantial rights of others, and those thoughts which are either proper or indifferent and from which no action results that is detrimental to others. The law, in short, has to do with the protection of the rights and dignity of each individual as a creature of God from whom those rights were received; it has to do with the security of the individual in the ownership and enjoyment of his property and in his opportunity, by thought and honest endeavor, to better himself materially. In its civil aspect it is a creation of man for his own benefit. Lastly it furnishes the lawyer a means of livelihood.

The career lawyer is not unlike the giraffe or cameleopard in that he has some of the characteristics of several other professions. Quite often the layman must feel toward him as did the Negro in the story of his first sight of a giraffe—he sighed and murmured, “There ain’t no such animal.” He is at all times in duty bound to advise his clients against breaking the laws of God—for a breach of such laws always, either proximately or remotely, entails an element of harm to others. He must also insist that his clients observe all just civil enactments and, above all, he must conduct himself in conformity with the highest ethical principles of his profession, concerning which principles no well trained Christian will have the least doubt because of the fact that those principles flow directly from the moral teachings of God. He, by reason of his training and position, is often appealed to for advice concerning matters not pertaining so much to Civil Law as to conscience. Our laws recognize this quasi-clerical aspect of the practitioner by protecting as privileged information all discussions between attorney and client just like those between priest and penitent. Truly the consultation office is often closely akin to the confessional. Thus he ministers, in a sense, to the spiritual needs of mankind, concretely, as they appear objectively in acts, and spiritually as they present themselves subjectively. He must be well versed in the fundamental moral truths in order to fulfill this responsibility.

He is further charged with the duty of protecting and enforcing the civil rights of his clients. In all business or social controversies it is his job to see to it that the material possessions of his clients are secure and that they are able to exercise to the fullest degree those rights given them under the existing law which enables them to better themselves in a material sense.

In the practice of Criminal Law he has one of the gravest responsibilities in the whole scope of his profession. It is here that he must be at the same time learned, able, conscientious, and fearless because in the criminal trial the citizen’s “unalienable” right to liberty, one of his most sacred rights, is at stake. Thus it behooves the practitioner to see to it that the trial is carried out according to the forms of the law and that all of the accused’s constitutional rights are guaranteed. There is so much unmerited dislike for the Criminal Law practitioner that I should like to go further into the matter; however, I may not now.

It is the lawyer’s unasked-for distinction to be the adviser of the public on all matters. He, because of his specialized knowledge, is, however, peculiarly fitted to advise the public on the effect of legislation—both that now enacted into law and those acts proposed. He, by his close connection with the administration of the law, should be the first to be able to adjudge the probable effect of any law on the fundamental rights of the people. He should never, through fear or favor, fail to be ready to supply both the information as to any threat of injustice apprehended and the leadership to combat it.

Again, and in a few words, the conscientious application of the lawyer to the practice of his profession will now, and in the foreseeable future, maintain him and his family in comfort but not—except in rare cases—in affluence.

We have considered the more insistent of the duties of the lawyer. Now for his opportunities today and tomorrow. It is my considered judgment that never perhaps in the history of mankind has the lawyer had such great opportunity to serve his fellowman as now and in the immediate future. The whole world is in a state of flux bordering upon chaos. There is such an onslaught against the revealed truths of Jesus of Nazareth by the demoniac warriors of a pagan philosophy of force that we tremble at the possibility of the success of their arms. Many people—here as well as elsewhere—have been led astray in their thinking by the sophistic reasoning of unholy teachers—some have come to believe in the false doctrine of the absolutism of the State and the insignificance of the individual. The lawyer, more particularly, the Catholic lawyer, must, now and in the future, battle such falsities with force of logic and revealed truth. He must be on guard against any trend or tendency to deprive the individual of his divinely conferred rights to “... life, liberty and the pursuit of happiness.” He must oppose the rise of bureaucracy, which in essence is the rule of the person



# Forward to the Land

William A. Lautner

"WHEN I get back, mom, I'm going to settle down on the farm in earnest, and boy oh, boy, I'm never going to leave again." That is the statement of a carpenter in Uncle Sam's Armed Forces, drafted from his rural home, and before the war, undecided on his life's vocation. When Uncle Sam called this farm boy he did him at least one favor: definitely decided for him what he was to do for the time being; by himself he couldn't quite decide if it should be carpentering and life in the city or farming and living in the country. Now after carpentering for a year with Uncle Sam he has made his life's decision: "I'm going to settle down on the farm." Although this is the vocational

development of only one of our fighters for freedom it is representative of a large group, and I believe it indicates two things: there are men in the service who are looking to the future, which in itself is a most encouraging sign; and that some, at least, are looking to a subsequent life on the land.

According to the declared intentions of the United Nations, we are fighting for four freedoms: of expression, of religion, from want, and from fear. It seems to us, life on the farm offers an individual the richest opportunity of enjoying these four freedoms, in one's private life. Our soldier friend, now in Central America, seems to feel at

rather than the rule of the law and which must eventually enslave free men. He must fight to preserve the life and vitality of the Courts. He must seek to make it easier and less costly for all citizens to seek redress of their grievances in the established courts. When the courts die the individual's rights have also perished. It is to the credit of the vast majority of the legal profession today that they have recognized this responsibility and have protested vehemently against any trend on the part of any authority to violate the sanctity of the Judicial Branch of our Government.

The philosophy of the Scholastics must be actively opposed to the falsities now threatening to oppress the world and the Catholic lawyer is peculiarly fitted to aid greatly the leadership of his Church in this conflict. The Catholic has been taught for more than 1900 years that it is the individual soul that is of paramount importance on this earth; that the soul of man is immortal and that it is endowed by its Creator with a great dignity and many individual rights. Thus the Catholic lawyer should take an important role in the rebuilding of the world of the future. He should be the best qualified layman successfully to combat the encroachment of all vicious philosophies of government which seek

to convince persons that the individual is only important in the ratio of his necessity to the State. The Catholic lawyer must, in season and out, keep before the people around him the ultimate dignity and surpassing value of the individual and the fact that the State is only valuable in direct proportion to the extent to which it protects the individual's divine rights and enables him properly to progress peacefully in a material way.

If I may be allowed to suggest some qualities which it seems the career lawyer should possess I should list the following:

1. A meticulous and abiding honesty based on proper moral training.
2. An artistic rather than a mathematical mind.
3. An innate sense of justice.
4. A real love for humanity.
5. A habit of logical thought.
6. As wide general education as practicable.
7. Great energy.

Finally, I do not believe there is a field of human endeavor which offers as many opportunities of serving God and man as a career in the Law, save and except the priesthood which, after all, brings us and administers to us the precepts of the greatest of all Law Givers—Our Lord, Jesus.

one with us in this opinion, namely, that the farm will give him the brightest prospect of enjoying in peace what he is fighting for in war.

If we are to look "Forward to the Land" intelligently it is expedient for us to ask ourselves two questions: what does the land offer? and what does it demand? In brief we may answer: the land offers the possibility of enjoyment in one's personal life of the four freedoms for which we are now fighting, by giving individual and family security; opportunity to live the truly more "abundant life" which Christ came to give; a realization of mankind's dignity; and the foundation of freedom. On the debit side we must consider that the land demands brain and brawn.

First to consider, somewhat in detail, what one gets from life on the land. I suppose that there is nothing that man prefers to the enjoyment of knowing that he is "somebody." Life on the land satisfies this desire of the human breast, because life on the land gives one a true dignity. Formerly it was quite common to look upon rural people as "hicks," "hay seeds" as they were called. The butter, eggs, cheese, vegetables, fruit, sausage, and grain that farmers brought to town were considered good enough, but those "poor awkward country bumpkins" were just too ignorant to get in out of the rain and too uncultured to feel at home in anything other than the blue of their overalls, and the brown of their clod-hoppers. Little did the "city slicker" realize the intelligence required of the farm boy to produce the things he liked so well, and it certainly never entered his mind that his country cousin was a real producer, a first rate business man having as his business partner Almighty God Himself.

A proper understanding of the farmer's position shows that he is a primary producer, and that his is a business in which God is the Senior Partner. In this partnership the all-important investment of proper climate, consisting of rain, sunshine, warmth, as well as cold and snow, is made by God, and no wealth on earth can adequately supply in its absence. So dependent is the junior partner upon the Senior that without Him success is impossible. And, except for a miracle, the contrary is also true; for in the economy of Divine Providence, God has made Himself a full-fledged partner of His creature; unless both work hand in hand together there is no cultivation on the earth.

In the second place the land offers freedom to an individual. Actually he alone is free who possesses the means of production. To quote Ralph Adams Cram: "He only is a free man who owns and administers his own land, craft, trade, art or

profession and is able, at necessity, to maintain himself and his family therefrom." In fact the Jeffersonian dream of a great western world-empire, such as he envisioned the full-grown America, was to be free through widely distributed ownership of the means of production and the natural resources of the land. Careful consideration convinces the unprejudiced that there is no means of production in all the world comparable to that of the land. Ultimately everything comes from the land. But to become more specific and less theoretical: consider the man and his family who owns his land. Through good management and tireless toil he can produce both what he needs to eat and the basic elements of what he needs to wear. A few cows, some pigs, a flock of chickens, a garden, a small fruit orchard, a berry patch, a proportionate number of acres in grain and pasture, sheep for wool if you will, and then the rest of the world could suddenly cease to be, yet such a well balanced farmstead would provide not only a sufficient, but a satisfying means of livelihood. A tiller of the soil may be a toiler, but he need not be a tramp unless he chooses to be a trifter. He has under his control the means of enjoying independence and freedom from want. Further, if the world had a sufficiently large number of such contented small land owners, then the rest of the world would need have little fear of aggression. Distribution of the earth's wealth among small land owners would solve, to a great extent, the vexing problem of the "have's" and the "have not's."

As to the religious opportunities offered on the land, that is, the opportunity to live the truly "more abundant life" of which Christ spoke, one has but to be imperfectly acquainted with a flourishing rural parish to appreciate what it means to be able to live with the Church, to be a red-blooded cell in the Mystical Body of Christ. Life in a flourishing rural Catholic Parish means to be able to celebrate all Holy Days with the Church; to participate in outdoor procession at Corpus Christi, and to call upon the saints in the Greater and Lesser Litanies; to enjoy family prayers together in the home, where all members can be present and respond to the lead of the father; where marriages, baptisms, First Communions, and funerals are events demanding the attendance of all relatives; where the Angelus has a meaning and it is not drowned in the ocean of noise that is the city. Life on the land offers opportunity for daily communing with the God of creation, where one can breathe the pure air as God created it and where one can delight in the vision of myriads of stars as God sprinkles them over the blue of the night. We have heard much lately about



there being no atheists in the foxholes of the battlefields nor on the rubber rafts floating at sea; to these we may well add, that there certainly should be no atheists in the bountifully blessed dwellings of the small home-owned farmsteads.

Lastly to consider family and individual security. We have already considered the land as offering a sufficient and satisfying means of livelihood, certainly an important factor in material security. Considered from the viewpoint of the family we have but to read the statistics furnished by our federal government to recognize which family is the most secure: that of the city or the farm. The Government economist Doctor Baker can prove to all inquirers that the country supplies the nation not only with the food of life but with life itself. Cities may well be called graveyards, for such they are. Families die out in the city within three generations. A visit to a country cemetery will show quite a different situation. City families as a rule scarcely supply the nation with a birthrate sufficient to maintain the nation's continuance, to say nothing of its growth and development. It can truthfully be stated that families move to the city to die; patriarchs are found on the land.

With modern conveniences it is no longer necessary to move to the city for the legitimate luxuries of life. Things that once tempted folks to move to the city should no longer prove a successful source of temptation. Present day rural dwellers enjoy the comforts and convenience of electricity, power machinery, good roads, automobiles, telephones, and radios. Rather than permit these developments to disrupt the family circles they should be utilized to cement family ties, for it is now no longer necessary to spend long hours away from home to conduct business or to relieve the monotony of rural isolation.

But we would be most unfair with ourselves were we to consider the advantages of life on the land without weighing the price to be paid. To be a successful farmer one must have brain and brawn and he must be willing to expend both. Work on the farm is no snap. To arise at cockcrow and work through the day until after setting sun demands a sturdy body, one that can take it. Yet strange to say there are those who are now successful on the land who originally came to the soil with weak bodies. Their vigor grew with the seeds that they planted, but this was possible because what was at first wanting in brawn was supplied by brain.

To imagine that it requires no intelligence to till the soil, to cultivate crops, and to breed live stock

is folly. A successful farmer among other things must be a business man, a mechanic, an animal husbandman, and a chemist. To buy and sell; to know when to buy and when to sell; to produce that which will sell; all this calls for the ability of an astute business man. Therefore a farmer must certainly be a business man, and unless he knows his business he cannot hope to prosper.

On a good farmstead we find buildings, machinery, and sundry equipment. To maintain all this property in good repair and to make momentary adjustments require the skill of a mechanic. Many a youth established on the land by a generous father has been unable to achieve success because he failed as a mechanic. Willingness to work, long hours of toil, and love of the land are not sufficient for success.

Further, choice of live stock and its care requires at least a rudimentary acquaintance with animal husbandry. Diseases of poultry, pigs, cows, horses call for attention; breeding and feeding standards are exacting; modern contributions being made by experimental stations, maintained with taxpayers' money and for their benefit, require intelligence to assimilate.

Nor can we overlook the requisite knowledge a farmer must have of the soil. To cite examples: sand is good for melons, berries, and sweet potatoes; clay for grain and hay. Some soil is rich in one mineral and poor in another. For plants to live and thrive it is necessary that they be nourished, and this nourishment comes in large part from the soil. It is as hopeless to attempt crop production on barren soil as it would be to operate a gasoline engine with water. A successful lord of the land understands these things; he is a chemist, even though he may never have heard himself honored with such academic nomenclature. Lime, phosphate, nitrogen, and other chemicals play an all-important part in plant life. The modern farmer knows this and finds enjoyment in his knowledge and profit through its application. The successful farmer of old felt these things; did something about them, but was deprived of the joy of a chemist because his knowledge was all practice and no theory.

Anyone contemplating enlistment in the Army of Agriculture, while awaiting the command "Forward to the Land," might well ask: Am I a business man, a mechanic, an animal husbandman, a chemist? If so I may confidently look to a life on the land to give me freedom, security, dignity, and an over-all "more abundant life."

# The Place of a Rurban Population

**T**HINKING men and women are becoming alarmed these days as they make a study of the decline of births manifested by our national history of the past twelve decades. The alarm is not ill founded. Figures have recently been presented which show a toboggan slide in the number of births between the years 1820 and 1934.

We are informed through the careful studies of Dr. O. E. Baker, a national authority on the subject of population trends, that in the year 1800 there were 976 children under five years of age per 1000 women between the ages of 16 and 45. One decade later, in the year 1810 there were exactly the same number. However, from the year 1820 down to 1934 (the year of the latest statistics at hand) there was with one sole exception a decline of births recorded for each decade within that period. Let us look at the record.

Decade	Number of Children	Percentage of Change
1800	976	
1810	976	0.0
1820	928	- 4.9
1830	877	- 5.5
1840	835	- 4.8
1850	699	-16.3
1860	714	+ 2.3
1870	649	- 9.1
1880	635	- 1.8
1890	554	-12.8
1900	541	- 2.4
1910	508	- 6.1
1920	486	- 4.3
1930	407	-16.3
1934	350	-14.0

## THE CAUSE OF THIS DECLINE

Such figures coming from this eminent and reliable authority give reason for serious reflection to study them. They are disposed to seek the cause of this decline. Dr. Baker too was anxious to know the reason. He remarks that there are several characteristics related to this phenomenon which merit attention. While enumerating these characteristics he makes bold to remark that the decline of births is associated with the spread of our modern urban culture. This decline, he goes on to say, started in New England where industry first developed in the United States sometime before 1800 and the decline spread throughout the other states as manufacturing and commerce developed and cities grew (*Agriculture and Modern Life*, by Baker, Borsodi and Wilson).

This condition is not peculiar to our nation, for he continues to remark that in every state of our

union and in every foreign nation for which statistics are available, the urban birth rate is lower than the rural.

In the year 1930 we have noticed that throughout the nation there were 407 children under the age of five per 1000 women between the ages of 16 and 45, and yet, in seven of our large cities made up of a population of predominantly American stock (Portland, Oregon; San Francisco; Los Angeles; Kansas City; Saint Louis; Nashville and Atlanta) the number was but 225 children per 1000 women between the ages of 16 and 45. All cities throughout the land having populations of 100,000 or more show an average of 293 children under five per 1000 women of child bearing age. There is a sign of further improvement among the smaller cities, that is to say, those of populations between 2,500 and 100,000, for they have an average of 341 children per 1,000 women. However, in spite of this improvement it does not as yet equal the national average of that year.

## OUR HOPE IS IN THE RURAL PEOPLE

The rural areas, however, offer us some reason for a spirit of optimism. In rural villages for example, i.e., with populations of less than 2,500 there were to be found 471 children under five in the year 1930 per 1000 women between the ages of 15 and 45. This figure is already, as will be noticed, well above the national average of that year. But the more rural the territory becomes the more reason there is for optimism. Areas which can be considered to be strictly rural showed 545 children, and Leslie County, Kentucky, which is recognized as being 95% rural, showed an improvement even over the national average of the previous century, 1830, for there were 915 children per 1000 women in the year 1930.

Let us place these figures in a more succinct form in order that they might be the more readily visualized by the reader.

## Urban vs. Rural Birth Rate (1930)

Number of children under five per 1000 women between the ages of 15 and 45:	
Urban	
Seven cities of 100,000 or more population made up largely of American Stock	225
All cities with populations of 100,000 or more	293
All cities with populations of 2,500 to 100,000	341
Rural	
Non-farm or village area	471
Rural farm area	545
Leslie County, Kentucky, 95% rural	915

## A PARTIAL SOLUTION

As we study this data we are forced to ask ourselves why there is to be found so great a difference between the city and the country rate of birth. Perhaps the dictum repeated so frequently by many of the leaders of the National Catholic Rural Life Conference may go far in explaining this difference. These leaders are often heard to remark that from an economic point of view the city child is a liability while the country child is always an asset. If this be so would it not be worth while for leaders of both Church and State and our educational leaders as well to encourage more families to flee the urban districts and to take up their abode well beyond the city limits? This does not mean that they should of necessity be encouraged to become full-time farmers. They might well be encouraged to settle upon no less than a fertile acre of land within commuting distance of the city in which the breadwinner of the family finds his work. They would in this manner form neither an urban nor a rural population. This might rather be termed a "Rurban" population. In this manner the children who would remain liabilities if they were brought up in the city would in these circumstances become assets. The little chores which they would find it possible to perform about this rurban setting, the vegetables and fruits which they would help to raise on this small acreage would go far toward relieving the pressure upon the cash income of the member of the family or the members who go daily to the city to earn that income.

Perhaps it was some such thought as this which inspired Lester E. Armstrong to include this excellent stanza in his poem which he entitles, *The Prairie's Rim*:

I'll build me a home at the west of town,  
Where I can watch the day go down  
In the flaming reds of the prairie sun.  
Just a few acres or maybe one,  
My plot will be on rising ground  
Where I may pause and look around  
O'er the rolling sweep of fertile sod  
Aware of the wideness of God.

## RURAL YOUTH AND THE RURBAN POPULATION

Not only city families should be encouraged to form this rurban population but the rural youth who turn their steps toward the city should likewise help to swell its numbers. It is estimated that any city, cut off completely from the cityward flow of the rural population, depending entirely upon the offspring of its own actual population for its future growth, would, within one century be reduced to one third of its present size. It would, therefore, be folly on our part to advocate that all

children of farmers should continue on the farm. It might be well nevertheless for country parents to counsel many of their offspring who are about to turn their steps toward the urban centers to halt a little short of the city limits and there to establish themselves upon a rurban homestead. They should discourage them from becoming dwellers in city apartments and tenement houses. Even the city suburb is not the proper environment for them. They should be advised to stop within a mile or two of the city boundaries and there to establish themselves on a fertile acre or acres. They would no doubt find that the purchase of such a plot of land would be less costly to them than the narrow strip which they would otherwise purchase within the shadow of the city. In the following of such advice given to them by prudent parents they would establish for themselves not merely a home but a real homestead.

## THE HOMESTEADER

It might be well for us at this point to make clear what we mean by a homesteader. Father John Rawe, S.J., a recognized rural sociologist, makes a distinction between a homesteader who establishes himself upon a full-time farm and the self sustaining homesteader who might be the farmer's son getting his cash income from employment in the city. While giving to us his definition of a homesteader on the farm the noted writer tells us what he is not before he proceeds to define him in a positive way. "The absentee landlord," he writes, "is not a homesteader ... The sharecropper is not a homesteader. For the only man who can be a homesteader in the true sense of the word is one who owns sufficient land to give adequate economic activity to a family, an economic activity that requires headwork, handwork, and teamwork in the production of food for the family in a simple and scientific way; and the processing of foods for the family along simple and technological lines; a scientific care of many animals and many crops; careful selection of the best cash crop for the particular soil, the particular climates and the particular local markets, and finally for a few distant markets. In addition to all this a good homesteader with the members of his family will try to develop various skills in crafts and creative artistic work for home needs and home beautification."

Thus according to our way of thinking Father Rawe gives a masterful definition of what the Christian farm homestead should be. It presupposes the ownership of a family-sized farm. Ownership is an important element. It excludes corporation or one-crop farming. It likewise presupposes

# CHRISTIAN DEMOCRACY

H. C. McGinnis

## Part II

THE POLITICAL philosophy brought into actual practice by the American Revolution undoubtedly would have been established many years before, had it not been for the so-called Reformation. Although most Americans like to look upon the Founding Fathers' pronouncements as being startlingly new, actually they were not. In the thirteenth century, St. Thomas Aquinas wrote: "The power of ruling the community belongs to the entire people or to the public official who acts in their name." Here, expressed 500 years before, we find uttered that basic democratic principle that all proper government rests upon the consent of the governed. The later utterances of the sixteenth and seventeenth century Catholic philosophers, as well as those of Burke, Pitt, and Chatham—Britain's eighteenth century exponents of justice—plus those of America's Founding Fathers, were based directly upon Thomist philosophy. Space does not permit repeating the Catholic principles which stirred and

motivated our nation's founders, but their substance has been succinctly stated by a most responsible historian: "A fugitive glance at Medieval Doctrine suffices to perceive how throughout it all... runs the thought of the absolute and imperishable value of the individuals, a thought revealed by Christianity... That every individual by virtue of his eternal destination is at the core somewhat holy and indestructible... that the smallest part has a value of its own, and not merely because it is a part of the whole; never as a mere instrument, but also as an end."

The Reformation's beginnings found Catholic leaders working unceasingly to establish a higher morality in all human affairs. They had already uttered the democratic principles we accept today and were insisting that rulers rule for the common good—the common good meaning, as one Catholic authority has put it, "all the great classes of temporal goods; that is, all the things man needs for

a family and moreover perfect cooperation on the part of all of the members of that family. A homestead such as he describes could not be maintained by an individual nor even by a couple. Children have their part to play and a very important part in the conduct of this home. It means that the family supports itself not through the ancient methods of drudgery but by means of every modern discovery which might relieve labor in the home.

### THE RURBAN SELF-SUSTAINING HOMESTEAD

Our American youth who have been brought up on farm homesteads of this type should never confine their future families to city boundaries even though it might be necessary for the breadwinner to find his occupation there. The transfer should not be from the farm to the city block but rather from the farm homestead to the rurban self-sustaining homestead. What is meant by the self-sustaining homesteader is likewise defined by Father Rawe when he states that the same definition (as that given above) holds in a great measure for the part-time farmer but with this exception: "in the case of the self-sustaining homesteader, the family economic unit does not find adequate full-time employment on the land, hence certain members of the

family find it necessary to seek employment in another economic activity, one or other of the industries; but the natural family unit continues even here to keep one foot on the soil and considers that way of life most important."

### "THOU SHALT EARN THY BREAD"

Farm youth leaving the father's mansion to take up city occupations should, therefore, be determined never to become full-fledged city folk. They have in their youthful days patiently acquired certain valuable skills and abilities which they should be slow to relinquish. They might easily retain these skills by remaining in possession of the soil even though it be the possession of no more than an acre. We are fully aware that it is frequently objected that life in such surroundings entails work. But, such objections flow most frequently from the lips of city youth. The farm youth have learned to labor from their tender years and labor has become a vital part of their existence. They have been taught by precept as well as by example that no man, be he urban or rural, can expect to be dispensed from the severe decree uttered in Eden's garden: "Thou shalt earn thy bread by the sweat of thy brow."



existence and development in this life. They comprise all these orders of goods, spiritual, intellectual, moral, physical, and economic; in other words, all the external goods of soul and body." Naturally in a political order filled with tyrannical and despotic princes, Catholic morality was deeply resented in many high places. The Reformation's quick growth was not due so much to desire for spiritual regeneration among the dissenters as it was for political and economic license. Greedy princes, long chafing under the Church's moral restraints, saw in it a long wished for opportunity to plunder indiscriminately. With new continents discovered and world trade expanding, commercial barons saw immense and immediate riches at hand should they espouse the new Liberalism which made every man his own moral authority. Henry VIII, who married, divorced, or beheaded wives at will and who gave England one of its worst reigns, was certainly not moved by an interest in bettering theology when he joined the dissenters and established the Church of England with himself as its spiritual head. Many others, equally licentious, liked the Reformers' theory that they ruled by "divine right" and therefore without responsibilities to those governed. Many centuries of Catholic efforts to establish man's true equality seemed doomed, as rulers took entire populations away from the Church by royal decrees. The gap between the aristocracy and the common people, between the powerful and the weak, between the have's and the have-not's, became wider and wider as Liberalism's materialism replaced Catholic morality.

But the Church's comeback was strong and swift. The Counter-Reformation became a series of bold strokes in which Catholic philosophers made pronouncements concerning freedom and justice which later became the bases for the Declaration of Independence, the Constitution, and of that type of society which we today idealize as the American way of life. Led by Cardinals Bellarmine and Francisco Suarez, Catholic writers reduced Thomist philosophy to very practical solutions of political injustices. These utterances sound so strikingly similar to theories which many believe had their origins on American soil that they would be quite astounded to learn that they really came from Thomist philosophy. For example, take this utterance by Cardinal Suarez: "The common opinion seems to be that this civil power is derived immediately from God as the author of nature, so that men dispose, as it were, the material and designate the subject capable of this power. Although this power is absolutely of divine right, its determination to a certain form of authority and regime

comes from human decision. Since this power is immediately in the community, the community has the right of delegating it to determined persons."

These words, although written many years before, sound very much like the Declaration of Independence when it declares that men are endowed by their Creator with certain inalienable rights and that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed. Notice the similarity between Suarez's "God as the author of nature" and Jefferson's "the laws of Nature and of Nature's God." And, if the colonists' act of declaring their independence of their king is regarded as a daring conception of man's rights, one must remember that St. Thomas Aquinas, five centuries before, declared that: "a man is obliged to obey secular rulers only insofar as the order of justice requires it; and so if these rulers do not exercise just rule, but a usurpation, or if they command what is unjust, their subjects are not bound to obey them; unless possibly to avert scandal or danger." Or, as Bellarmine said, two centuries before the Declaration: "If there be legitimate cause, the people can change a kingdom into an aristocracy, or an aristocracy into a democracy, and vice versa."

For the past century, non-Catholic writers seem determined to neglect to mention that Catholic political doctrines have always held that the right to designate any depository or governmental authority rests in those governed; but it was a well recognized fact in the England of colonial America. Baptists and other Protestant sects which objected to the absolutism of monarchy were branded as "Protestants properly affected, Papists under a Protestant dress." Therefore, the heroes of '76 were fighting to establish the Catholic doctrine of man's freedom as opposed to the Reformation's Liberalism then established in Britain. Jefferson, in his second inaugural address, admitted the dependence of American Revolutionary doctrines upon principles of democracy previously existing and which he claimed had served as lamps to guide the feet of those early Americans who battled for justice. Since he most evidently wasn't referring to the Liberalist doctrines of George III or other British kings since Henry VIII, and since the political field was then shared by the Catholic and Liberalist philosophies, he evidently referred to those earlier Catholic philosophers to whose utterances his own bore a resemblance so striking that it could be called accidental only by great charity of opinion.

Present space prohibits a conclusive comparison of the doctrines of America's Founding Fathers and those of earlier Catholic philosophers. But the documentary evidence proves they are remarkably alike. Both groups declared that religion and morality are indispensable supports of human society. Both predicated their justice upon the natural law from which all natural rights are derived. Both maintained that government should exist for the benefit of the governed; that all men are created free and equal; that government must protect the individual in the pursuit of his personal destiny. Such is the justice which constitutes that ideal to which we still aspire as decent-minded individuals and which we call the American way of life.

Unfortunately, however, early Americans, having defeated Liberalism in one form, unwittingly accepted it in another. At the close of the French Revolution, the new French way of life became mistaken in this country for the American way of life. For, in the French Revolution, the Liberalism of an arrogant aristocracy was replaced by an equally vicious Liberalism of the masses. The American masses, still in the kindergarten of democratic morality, seeing the political structure of the new French ideology much like their own, erroneously decided that its morals must also be the same. As a woeful result, Liberalism's materialism deeply replaced Christian morality in the American scheme.

This early side-tracking of the Founding Fathers' moral ideals was tremendously accelerated by the industrial advances beginning in the early nineteenth century. With untold promises of riches to be had by large scale manufacturing and the development of rich natural resources by machinery, Liberalism's laissez faire policies created a rugged individualism which became altogether too rugged for the common good. The inevitable result was the misery which became the lot of many Americans who worked with their hands instead of with their money. Justice became something to be purchased with cash instead of a moral due.

Again Catholic philosophy came to the rescue. Pope Leo XIII, seeing Liberalism as the philosophy of the selfish capitalist, the plutocrat, and the predatory, began to issue powerful warnings against extremes in individualism. Seeing that free competition unrestrained by morality would, before long, call for some form of socialism by the suffering masses, he warned that no totalitarian society

is ever the answer where economic suffering occurs from immorality. As constructive remedies he set down the true conception of the Christian State and of man's proper behavior in a moral, and therefore happy, society. Since Liberalism's stock in trade is the repeated claim that, under its banner, every man possesses the *right* to get for himself what any other man has, Leo pointed out that man cannot exist or subsist upon *rights* alone, especially if he belongs to a weaker group or class which cannot compel recognition of its rights. So, at a time when workers were adjudged to have practically no rights, he advocated unions and arrangements whereby groups of workers could bargain collectively for their due, instead of being steam-rolled as individuals as they formerly had. Although at the time his remedies were generally proclaimed so radical as to be altogether unworkable, the fact remains that his proposals for a more just distribution of the profits arising from production are the bases upon which the present beginnings of economic justice are built. His pronouncements covering the moral relation between capital and labor, between employer and worker, and between producer and consumer, are being slowly but surely recognized.

Pope Leo's invaluable contributions to society were continued, and often surpassed, by Pius XI. Between them, these two pontiffs have laid the foundations of that proper economic democracy which now supersedes political democracy in world interest. Happily, their social pronouncements are unassailable, being based upon man's natural rights as derived from the natural law. Their combined utterances concerning the safeguarding of social justice; the social nature of economic life; the proper functions of both the State and the citizen, together with the type of political, economic, and social attitudes which alone can foster a peaceful, prosperous society, are so immediate to current international, national, and local problems that they must now receive widespread consideration. Practical applications of these great Christian truths are now imperative and must quickly have their beginnings; otherwise present civilization will not benefit from the terrible scourgings its materialism has brought upon it. The Catholic ideal of Christian Democracy must now stand as the world's bulwark against Socialism, Communism, and continued Liberalism.

# VOCATIONAL LITERATURE

The following list of books, supplementing lists previously printed in vocational issues of THE GRAIL, is condensed from a longer and more complete list compiled by Sister Teresa Gertrude, O.S.B. All books listed may be purchased through THE GRAIL.

## 1. BOOKS COVERING VARIOUS OCCUPATIONS

- Bennett & Sachs, *Exploring the World of Work*  
 Bernays, *Outline of Careers for Men*  
 Bijur, *Choosing a Career*  
 Bishop & Allen, *They Also Serve*  
 Cades, *Jobs for Girls*  
 Cohen & Ganley, *Careers*  
 Cooley, Rodgers and Bolman, *My Life Work*, 4 vols.  
 Cottler & Brecht, *Careers Ahead*  
 Edmondson & Dondineau, *Occupations Through Problems*  
 Filene, *Careers for Women*  
 Fleischman, *Outline of Careers for Women*  
 Fryer, *Vocational Self-Guidance*  
 Findlay & Keys, *Business Plays*  
 Gallagher, *Courses and Careers*  
 Hoerle and Salzburg, *The Girl and her Future*  
 Holbrook & MacGregor, *Our World of Work*  
 Kahn, *New Business Opportunities for Today*  
 Kitson, *I Find My Vocation*  
 Kitson, *How to Find the Right Vocation*  
 Lane, *Vocations in Industry*  
 Leuck, *Fields of Work for Women*  
 Lingenfelter & Kitson, *Vocations for Girls*  
 Lockhart, *My Vocation* (by eminent Americans)  
 Logie, *Careers in the Making*  
 Lyon, *Making a Living*  
 Maule, *Men Wanted* (Opportunities and What They Demand)  
 McCracken, *Occupational Information in the Elementary School*  
 Myers, Little & Robinson, *Planning Your Future*  
 O'Connor, *The Layman's Call*  
 Oglesby, *Business Opportunities for Women*  
 Pitkin, *New Careers for Youth*  
 Peireo, *Vocations for Women*  
 Proctor, *Vocations*  
 Rosengarten, *Choosing Your Life Work*  
 Smith & Blough, *Planning a Career*  
 Stewart & Morgan, *Guidance at Work*  
 Teeter, *A Syllabus on Vocational Guidance*  
 Waltz, *What Do You Want to Be?* (Boys)  
 Wanger, *What Girls Can Do*  
 Williamson, *Students and Occupations*  
 Young, Baston & Johnston, *Citizens at Work*  
 Ziegler & Jacqueline, *Choosing an Occupation*

## 2. BOOKS COVERING ONE OCCUPATION

- Arnold, *Do You Want to Get Into Radio?*  
 Bouck, *Making a Living in Radio*  
 Clair & Digman, *Advertising Careers for Women*  
 Clyne, *Engineering Opportunities*  
 Crook, *Do You Want to Become a Banker?*  
 Davis, *The Young Man in Business*  
 de Schweinitz, *Occupations in Retail Stores*  
 Clark, *The Printing Trades*  
 Donovan, *The Schoolma'am*  
 Ferris, & Moore, *Girls Who Did*

- Fishbein, *Do You Want to Become a Doctor?*  
 Hamburger, *It's a Woman's Business*  
 Keir, *So You Want to Open a Shop!*  
 Klinefelter, *Electrical Occupations for Boys*  
 Klinefelter, *Medical Occupations for Girls*  
 Loyson, *Aeronautical Occupations for Boys*  
 Lingenfelter, *Books on Wheels*  
 Logie, *Careers for Women in Journalism*  
 Mattoon, *Your Career in Aviation*  
 Maule, *The Road to Anywhere* (Secretary Work)  
 Mott, *Headlining America*  
 Norcross, *Jobs in Aviation*  
 Odium, *A Woman's Place*  
 O'Brien & Marenburg, *Your Federal Civil Service*  
 Oglesby, *Fashion Careers*  
 Picture Book Facts on *Air Workers, Nurses, News Workers, Movie Workers, Textile Workers, Office Workers*

The following is a list of Research Monographs prepared by the Institute for Research, 537 South Dearborn Street, Chicago, Ill., and may be ordered from the Institute by number.

1. Selecting a Career
2. Civil Engineering as a Career
3. Biological Work as a Career
4. Accountancy as a Career
5. Interior Decoration as a Career
6. Physical Education as a Career
7. Law as a Career
8. Librarianship as a Career
9. Publishing as a Career
10. Dentistry as a Career
11. Music as a Career
12. Architecture as a Career
13. Landscape Architecture as a Career
14. Commercial and Industrial Art as a Career
15. Careers in Geology
16. Chemistry and Chemical Engineering as a Career
17. Advertising as a Career
18. The Diplomatic Service as a Career
19. Journalism as a Career
20. General Agriculture as a Career
21. Horticulture as a Career
22. Animal Husbandry as a Career
23. Forestry as a Career
24. Home Economics as a Career
25. Nursing as a Career
26. Medicine as a Career
27. Optometry as a Career
28. Osteopathy as a Career
29. Hospital Management as a Career
30. Investment Banking as a Career
31. Banking as a Career
32. Manufacturing as a Career
33. Salesmanship as a Career
34. Hotel Management as a Career
35. Industrial Personnel Work as a Career
36. Mechanical Engineering as a Career
37. Electrical Engineering as a Career
38. Acoustical Engineering as a Career
39. Aviation as a Career
40. Careers in Life Insurance
41. Hospital Dietetics as a Career
42. Criminology as a Career
43. Social Work as a Career
44. Pharmacy as a Career
45. Statistical Work—Careers
46. Clay Working as a Career
47. Photography as a Career
48. Merchandising as a Career
49. Dramatic Art as a Career
50. Recreation Leadership as a Career
51. Consular and Foreign Trade Services as Careers
52. Teaching as a Career
53. Farm Management as a Career
54. Beauty-Shop Management as a Career
55. Women's Apparel-Shop Management as a Career
56. Garage Management as a Career
57. Construction Contracting as a Career
58. Careers in Government Service
59. Careers in Radio
60. Traffic Management as a Career
61. The Diesel Engine—Careers
62. Careers in the Petroleum Industry
63. Careers in the Florist Industry
64. Private and Social Secretaryship as a Career
65. Book-Store Operation as a Career
66. Commercial and Trade Association Secretaryship as a Career
67. Air Conditioning as a Career
68. Career as a Laboratory Technician
69. Restaurant and Tea-Room Operation as a Career
70. The Dry-Cleaning Industry—Careers
71. Veterinary Medicine as a Career
72. Mortuary Operation as a Career
73. Vocational and Educational Counseling as a Career
74. Real Estate Management as a Career
75. Career as a Personal Shopper
76. Metallurgical Engineering as a Career
77. Careers in Aeronautics (non-flying)
78. Career as a Merchandise Buyer
79. Careers in the Dairy Products Industry
80. Dairy Farming as a Career
81. Ceramic Engineering as a Career
82. Exploring as a Career
83. Sanitary Engineering as a Career
84. Meteorology as a Career
85. Fuel Technology as a Career (Coal)
86. Career as a Dental Hygienist
87. Gift and Art Shop Operation as a Career
88. School Music as a Career
89. Careers in the Theatre
90. Motion Picture Theatre Operation as a Career
91. Careers in Museum Work
92. Mining Engineering as a Career
93. Popular Music as a Career
94. Career as a Purchasing Agent
95. Career as a Credit Manager
96. Career as a Home Economist in the Food Field
97. Art as a Career
98. Cost Accounting as a Career
99. Careers in Fashion Designing
100. Public School Administration as a Career
101. Drugstore Operation as a Career
102. Occupational Therapy as a Career
103. Career as a Public Accountant (C.P.A.)
104. Surgery as a Career
105. Careers in Anesthesia
106. Kindergarten Work as a Career
107. Industrial Designing as a Career

# UP BY BIG BUTTE



by  
MARY LANIGAN  
HEALY



DECORATION by  
PVT. L. BURLAND  
— ARMY AIR FORCE —

## CHAPTER FOUR

(Continued)

ED MANNING drew up to the curb, near the sign, "QUIET—HOSPITAL ZONE." He looked down at the slight figure of his wife beside him and smiled,

"Alumna comes home."

Kate matched the smile Ed had managed for her: "Even Alumnae are expected to pay tuition here."

Ed's hand tightened on her arm, "See here, Katie, you're absolutely not to worry about the money end. That's my business. You've only got to get well!"

She knew what he wanted her to say; she could at least do that for him. "I was only joking. Honestly, I won't give it a thought."

"Good girl! Kate! And you'll remember about getting well? We all need you." His voice brushed harshly on that last.

"I'll remember," she said. She'd remember lots of things about those who needed her.

Ed went on: "And no worry about those huge children of yours, Mrs. Manning. They'll be having the time of their lives out in that Wild West."

Kate hoped her eyes would not betray her when she spoke of the children. She prayed that her voice would not falter. She even waited an instant before she answered, and then as a precaution she wedged in a neutral remark.

"I think we ought to go inside pretty soon. The doctor said to get settled by supper time."

"A few minutes; then we'll go."

Her voice had seemed all right, so she ventured, "It's hard for Frances to change schools her Senior year."

In an oddly gruff tone, Ed answered: "Good for her. New experience always is."

Kate knew why he sounded so gruff. It was foolish of either of them to attempt to talk about Frances or Barney or Ruth. Perversely, however, she went on. "It's so cold in Montana, Ed. You know how Ruth is about cold weather."

"Ruth needs to have her blood thickened up. She'll take fewer colds there than here."

Now Kate couldn't stop this conversation that wounded her with every word. It was as though she brought each within the crook of her arms, by the mention of a name. Bring them back she had to, even at the cost of the new pain when she let them go. "Barney's grown too fast this last year or so. He's all arms and legs and no flesh at all."

"He'll fill out." Ed said.

No more than she could banish them from her voice, could she keep the picture of the three of



them as they'd said good-by, from her eyes. The blue eyes of Frances were looking at her again and the clutch of Ruthie's arms was about her neck, "Oh, Mommy, Mommy!" cried Ruthie, "I'm going to miss you so." Kate's heart had wept with Ruth but her eyes had kept dry. "Of course you'll miss me dear. But you'll have a nice time and soon we'll be together again." No matter how long "soon" was, eternity was longer. Ruth used to cry just the same way for a broken doll, used to cry like that against Mommy's shoulder. Kate had thought, "I wish she were crying for a broken doll because she'd be smiling tomorrow." Now this was tomorrow and it had not been a matter of a broken doll. Rather it had been a household broken up, a place where a sofa sagged in familiar places, where pictures lay flat against buff colored walls where Ed had placed them, where curtains marched with breezes flouting the hems which she had stitched, where roses stood in the neat row Barney had set against the flagstone walk. Near the walk was a neat sign reading—FOR RENT—FURNISHED.

Kate knew she should be telling Ed to take her suitcase out of the back of the car. She knew it would be far easier for both of them if she did that at once rather than linger for the last and hardest question she still must ask. The last question had to do with Ed.

"Will you be all right, Ed?"

He laughed. It was a big blustering sort of laugh that still couldn't fool her for all its noise.

"Of course I'll be all right, Kate."

"And you'll find a good comfortable room for yourself?"

"This very night. I'll find a place right near the hospital. You'll be seeing too much of me, Mrs. Manning, as soon as you are ready to receive guests."

"Too much of you I could never see." Kate said. There! She had to get out of the car after that. If she stayed another instant she'd do the cruel thing of crying and that would not be fair to Ed. She had to be fair to Ed, whose face was so tired, whose eyes were so tenderly anxious for her, his wife; Ed whom she loved so much.

"Let's go, Ed," She hoped she said it brightly, "Let's go, so I won't get a bad mark in deportment for coming late."

"O K, let's go."

He was as glad as she to go. He jumped out swiftly and helped her out, then reached back for the case.

Waiting for him she chided herself. She didn't want Ed to have anything but a brave memory of

her; she didn't want to leave any but a happy picture of herself for him to share with those three ... in case ... in case.

"They must be expecting us," she said; "all lights are on."

"Smart aren't you, Katie?" He grinned at her; then his hand very tight on her arm, they walked side by side up the steps.

Some time later when Ed had gone out to find himself a room he'd occupy alone for goodness knows how long, Kate lay wearily between hospital sheets. She was only remotely conscious of the institutional noises about her. The swift yet incredibly soft footsteps of the nurses going past, a slight tinkling sound of bottles on a pharmacist's tray was heard and doors opened and closed with muffled thuds. There were two other beds in the room where Kate lay. At the moment these were unoccupied. Even if they had been filled Kate would still have been alone. Or rather she would still have been apart from them, from the hospital even from the tired middle-aged woman who was to undergo her third major operation in the morning.

The real Kate Manning was speeding through the night aboard a lighted train. She too was a passenger aboard that long line of cars pointed toward Copper City, Montana. With three other Mannings she was straining ahead toward the strange yet friendly house near Big Butte Hill, straining like them to pierce a future inscrutable as the night outside the coach windows. It was no use to strain and see. It was like flattening noses against the window glass of the moving train. You couldn't see out when you got too near. If you drew away then it was your own reflection which gazed questioningly back at you. There was no way to tell what was outside the windows. Inside the windows were people you did not know, other than the Mannings. If only she could look ahead for her children's sake. Wearily Kate stretched out against the hard surface of the bed. If her own reflection was all that she could see, then she'd better consider that. Her ticket read, "surgery." That could be a dismal destination. That ticket had been an expensive one. It had cost Ed a lot of money. It had cost him the dark brown of the hair nearest his temples, the smooth lines of his face. It had cost all of them that place, marked, "FOR RENT—FURNISHED."

Kate turned her head when her door swung open. It was Sister Jude. She had been grateful to find Sister Jude still in charge of surgery. Her presence was reassuring in an indefinable sort of way.

"Good evening, Mrs. Manning. Are you comfortable?"

"Yes, thank you Sister."

"This just came for you." It was a telegram. Her heart lunged at sight of the yellow envelope. Good heavens, the children. Were they all right? Could anything have happened to the train?

Sister calmly suggested, "Probably good wishes from some one." That probably had not occurred to Kate. The Nun must have read the appreciation in her face. "Shall I wait while you read it, dear?"

"Please, Sister."

With her fingers almost as unsteady as her heart, Kate tore open the envelope, then read the message twice. First she gulped it as a person does a telegram, impatient to absorb the all of it; then she went back carefully and devoured each word. She might have read it again but the letters blurred before her eyes. She handed it to Sister who read it aloud as she understood Kate wanted her to do.

WE WILL RECEIVE HOLY COMMUNION  
IN THE MORNING STOP WE LOVE YOU  
STOP RUTH, BARNEY AND FRAN

The huge warm tears coursing down her thin cheeks brought merciful relief to Kate. To herself she was whispering the message, "We will receive Holy Communion in the morning. We love you." Both sentences had exactly the same mean-

ing. They loved her. It was then that Kate was able to see past the blackness of the windows. It was as though a light had been turned on and the future was clear and straight. She was no longer afraid or tired or unhappy. Rather she was brave and sure and content. There can be no darkness if there is Faith. With that message Kate knew that her children were all right.

It must have been only an instant before Sister Jude spoke but it was long enough for Kate Manning to make ready to meet her children in the morning. How happy she was that she could meet them, that they could be together, the all of them, not in sorrow, in parting, or regret but joyfully exultantly ... with Him.

Sister Jude said, "How sweet," and there was deep tenderness in her eyes for the children of Kate Manning.

"They are sweet," Kate agreed. Her voice was steady, when she spoke and in spite of her recent tears her smile was a gay and gallant smile.

"I'll want to receive Holy Communion in the morning, Sister, please."

Sister said, "Of course."

*(To be continued)*

### From Gen. MacArthur's Order of the Day Following the Victory at New Guinea



To God Almighty I give thanks for that guidance which has brought us to this success in our great crusade. His is the honor, the power and the glory forever. Amen.

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